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A History of the text of the new testament.

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A History of the Text of the New Testament.

P.F.G.Morecombe.

1527
3

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A HISTORY OF THE TEXT OF THE NEW TESTAMENT.

The literature of the N.T. must be understood historically if understood at all. It must be understood as the product of the greatest period of the history of religion.

Christianity as we know it, the religion of humanity as it has come to be, the ultimate world-religion as we believe it destined to become, is a resultant of two factors, Semitic and Aryan, the social and the individual ideal.

Its canonized literature is contained in the N.T. and represents the combination.[1]

It is not our problem to study the text itself--that is too great a task, and impossible through lack of material--but to study the history of that text; to ascertain if possible whether the text now comprising the N.T. does really carry us back to N.T. times, and whether it does introduce us into the atmosphere of the church of the first century. The problem then is one of purity of text, and in order to solve such a problem it will be necessary to study the history of Textual Criticism, and in this way seek to endeavour to arrive at the unity of the N.T. which of necessity, must be a unity of diversity, but which will undoubtedly lead us to proclaim in spite of such, that the

1. "Making of the N.T." Bacon, p.247.

"word of the Lord abideth for ever."[1]

Tertullian (200-210) is the first to place a definite N T. over against the O T, but we must not fail to mention that it was Melito, of Sardis, who C.170 spoke of certain "writings of the new covenant", evidently referring to some letters which eventually found their way into the N T Canon.

While the exact reference does not use the words "writings of the new covenant" yet the implication is there. The exact words are "Accordingly when I went East and came to the place where these things were preached and done, I learned accurately the books of the OT. and send them to thee as written below."[2]

It is hardly possible to talk of an O T. without some suggestion of a N T, although the N T. is not specifically mentioned.

This Canon did not come into being all at once. At the beginning of the 2nd Century the elements necessary to the formation of a N T. Canon were all at hand, but it was not until the close of the century that a real canonical N T. is set over against the O T. Bacon points out that "the N T. presents the paradox of a literature born of protest against the tyranny of a canon, yet ultimately canonized itself through an increasing demand for external

1. Isaiah 40;8
2. Eusebius, p.206

authority."[1]

The N.T. contains 27 books in its canon, and these [redacted] were declared to be "an infallible rule of faith and practice."[2]

But we can no longer believe that such is the case; the various M.S.S. which have been discovered prove that an infallible text is wholly and hopelessly unattainable.

Realising such differences in the texts of the various M.S.S., textual criticism has sought, and still seeks, "by the exercise of knowledge and trained judgment, to restore the very words of some original document which has perished, and survives only in copies complete or incomplete, accurate or inaccurate, ancient or modern."[3]

The problem truly is a difficult one; if we had to hand the original 27 documents there would be no problem at all, but we have not one of them, and the earliest copy we have of any one of them does not go back further than the 4th Century, while every fresh copy discovered only accentuates the problem, and makes the possibility of solution more remote than ever.

Kenyon says "the province of textual criticism is the ascertainment of the true form of a literary work, as originally composed and written down by its authors."

1. Making of the N.T. Bacon, p.1.
2. Making of the N.T. Bacon, p.34.
3. Text and Canon of the N.T. Souter, p.1.

Before the days of printing all books were written by hand; they were the product of the copyist. The task of the textual critic is to endeavour to the best of his ability to overcome and counteract the many errors that such copying entailed. Some of these errors were not very serious, but serious enough when one considers what trouble some of them have caused. For example, simple slips of the pen can be readily overcome, because the mistake is usually obvious. When the scribe of the Codex Sinaiticus writes " ποισαι for ποιησαι, or ἐκ τοῦ καλουντας for ἐκ τοῦ καλοῦντος" there is no difficulty in either seeing or correcting the error."

Another kind of error is that of omission;--technically known as homoioteleuton--this may be due to the similarity of adjoining words. This is shown in John 17:15. Dr. Kenyon thinks the text ought to read οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ (I pray not that thou wilt take them out of the world, but that thou wilt keep them from the evil) but the scribe of the Codex Sinaiticus let his eye slip from the first ἐκ τοῦ to the second, and so gives the passage as οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ πονηροῦ (I pray not that thou wilt take them out of the world.....from the evil one.)

Many scribes were not scholars, and although

very clever at their work of copying they were often quite ignorant of the meaning of the words which they copied. Quite often they completely changed the meaning of a sentence when they did not understand the letters through lack of clearness, and when they put in some that they thought resembled those which were not quite legible to them. And then there are those alterations for which no adequate cause can be given, but which of necessity cause trouble for those who are anxious to arrive at the original statements of the author of a work.

As has been pointed out above, prior to printing, all books were prepared by hand. This meant that books were prepared by copyists from sight, or from recitation, and thus many mistakes occurred. The differences at first may not have been very extensive, but let them be continued--which was indeed the case--then the copy three or four times removed from the original would be radically different from it.

The science of textual criticism then, became necessary in order to elucidate these mistakes; it is possible to get some idea of the task of textual criticism when we know that there are in existence some 12,000 M.S. copies of the N.T. no two of which are alike.

In spite of such diversity Hort thinks that the

"proportion of words virtually accepted on all hands as raised above doubt is very great, not less, on a rough computation, then 7/8 of the whole. The remaining 1/8 therefore, formed in great part by changes in order and other comparative trivialities, constitutes the whole area of criticism.

If the principles followed in this edition,--i.e. his edition published in 1881--are sound, this area may be very greatly reduced. Recognizing to the full the abstinence from peremptory decision in cases where the evidence leaves the judgment in suspense between two or more readings, we find that, setting aside differences of orthography, the words in our opinion still subject to doubt only make up about 1/60 of the whole N.T.

In this second estimate the proportion of comparatively trivial variations is beyond measure larger than in the former; so that the amount of what can in any sense be called substantial variation is but a small fraction of the whole residuary variation, and can hardly form more than a 1/1000 part of the entire text."[1]

Material Used in Writing.

Before paper was introduced into Europe in the thirteenth, or perhaps towards the close of the twelfth century, Vellum was used for writing upon, and prior to the

1. Introduction to the N.T. in the original Greek p.2.

use of Vellum, nearly all writing was done on Papyrus. The period from the time when the original compositions were made, to the invention of printing by Caxton in the latter part of the fifteenth century, is about fourteen centuries. This period can be conveniently divided into first, the Papyrus period, from the middle of the first century to the beginning of the fourth; second, the great Uncial period, from the fourth century to the ninth; third, the Cursive period, from the ninth century to the fifteenth.

The material used for writing upon during these centuries was sometimes vellum, but from the fourteenth century onwards, it was mostly paper. The writing in this case was small and in a running hand.

There were two kinds of writing, the literary, for use in the transcribing of books, and the non-literary hand for use in business documents and private letters. The difference between these two would correspond roughly to the difference between writing and printing today. The non-literary style does not play an important part in textual criticism.

Unfortunately, we have no complete copy of any book of the Bible belonging to the papyrus period. There is a mere handful of small scraps of copies in existence at the

present time, belonging to the papyrus period (see illustration no. 0), and the majority of these belong to the O.T. not to the N.T.[1] This is very discouraging, and the papyrus period seems to have no importance for us whatever, but Kenyon is most anxious to point out that "its real importance lies in the fact that it is the period to which the autographs of the N.T. belong, and that by indirect means we can learn something as to the appearance of these autographs, and of the conditions under which the Christian Scriptures circulated during the first three centuries of their existence."[2]

The papyrus was made from the pith of the stem of the papyrus plant; the pith was cut in long strips. These strips were laid side by side, and another layer was laid on top of them at right angles to them. These were then fastened together in some way. The sheets which varied in size from 6" x 3" to 15" x 9", were fastened together to form a roll, the length of which varied, but very seldom exceeded 30 feet.

The front side of a sheet was called the "Recto" side, while the back side was called the "Verso" side. This side was usually left blank.

1. Kenyon "Textual Criticism of the N.T." p.18
2. Kenyon "Textual Criticism of the N.T." p.18

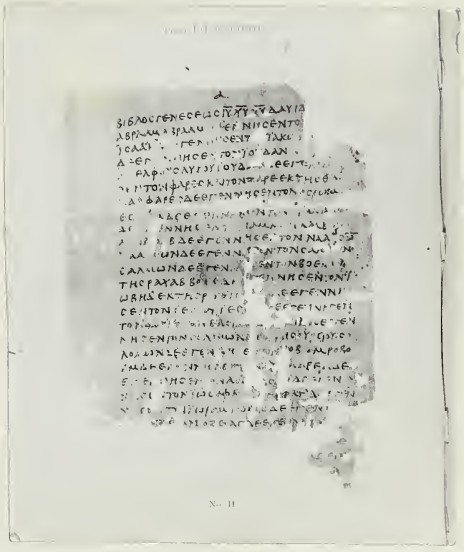


Illustration No. 0

Print illustrating a papyrus fragment.

The text is a portion of Matthew 1.

Vellum.

While papyrus generally bore writing only on one side, and being commonly in roll form, was both inconvenient to consult and could contain only one of the longer N.T. books, vellum could bear writing on both sides, was in sheets, and therefore capable of being bound up as a modern book, and could easily contain the whole of the N.T. and the O.T. if need be.

But Vellum was costly, and this gave the impetus to the sale of paper.

Ostraca.

In Egypt there have been found many pieces of pottery with various portions of scriptures written thereon. While they are not of very great importance textually, yet they throw some little light on the problem. We can judge from their presence that they were produced from some text which was cufrent at the time.

They may have been produced by some convert who wished to carry around with him some saying of the Jesus whom he loved. Where did he get this saying? Was it copied from a M.S. and if so what was the M.S.? Did he hear it from some travelling missionary who had with him a copy of the sayings of Jesus? This is purely

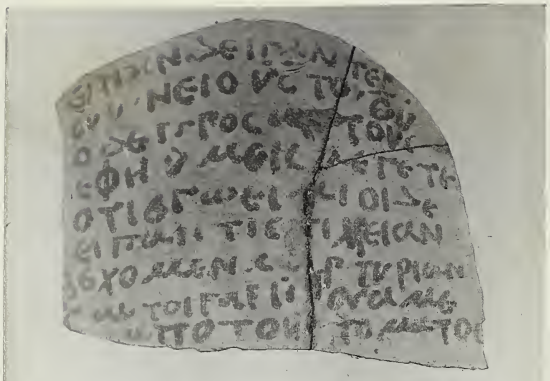


Abb. 3. Oberägyptisches Ostrakon mit Luk 22₇₀f., 7. Jahrh. n. Chr.; jetzt im Institut français d'archéologie orientale in Kairo. Mit Genehmigung von GUSTAVE LEFEBVRE in Assiout.

Illustration No.1

An Ostrakon containing Luke 22, 70f:

"Then said all of them, Are you then the son of God? And he answered them, Ye say that I am. And they said, what other witness do we need? for we ourselves have heard of his own mouth."

conjecture, but we are convinced that there was an honest effort to preserve the sayings of Jesus. Hence the many tablets known as Ostraca which are coming to light having written on them portions of the N.T. Page 9A illustrates one of these.

Sources of the N.T. text.

Souter[1] in his book on "the text and canon of the N.T." says that there are three kinds of sources available for the reconstruction of the N.T. text in Greek. In the first place there are the actual M.SS. written in Greek, which are supposed to give the words of the sacred text as written by the authors. The second source is the translations made from this original Greek. Such a translation would be as good as the original, if we could be sure that such translation was an exact reproduction, word for word, accent for accent, of the original. The third source is the evidence derived from the many quotations from the N.T. made by other writers.

The beginning of the 4th Century saw a great production of Christian literature. Several causes combined to make this possible; the emperor Constantine embraced Christianity, and commanded Eusebius to have 50 Bibles copied for him. The letter to him reads thus "I have thought it expedient to instruct your Prudence to order 50 copies of the sacred scriptures, the provision and

1. Souter "Text and Canon of the N.T." p.10

use of which you know to be most needful for the instruction of the church, to be written on prepared parchment in a legible manner, and in a convenient portable form, by professional transcribers thoroughly conversant in their art."

The work was done "with as little delay as possible," and "were sent him in magnificent and elaborately bound volumes of a threefold and fourfold form.[1]

The elevation of Christianity to the state religion was another cause to help forward the production of a great number of copies of the Scriptures. Another cause for the production of such literature was the adoption of vellum instead of papyrus as the material used for writing upon. This made it possible for all the sacred writings to be produced in one volume. This change of material also introduced a change in the style of writing.

Vellum is much stronger than papyrus, and this allowed a firmer and heavier hand in writing. Another thing to bear in mind is that true economy of space is no longer strictly necessary so that a larger and more handsome hand could be used.

If we follow Souter's suggestion as outlined above we must ignore his first source of the text, that

1. "The Nicene & Post Nicene Fathers" second series Vol.I Eusebius page 549

of the actual MSS, as there is none extant, and pass to his second source which deals with the copies made from the original text. These are known today as the great Uncials, and are designated by capital letters.

The Uncials.

In a paper of this length it is impossible to deal with all the Uncials extant. At present there are about 156 MSS in all; to attempt to describe them would be to defeat the purpose of my task. The more important ones will need describing at some length, the less important can be studied at your leisure with the aid of Scrivener or Gregory.

I. Codex Sinaiticus.

In 1844 Constantin Tischendorf, the great German biblical scholar was travelling in the east in search of M.S.S. Among the many places that he visited was the monastery of St. Catherine on Mt. Sinai. While staying there for a few days, he chanced to see in a waste paper basket a number of leaves of various M.S.S. His attention was called because he noticed that some of them contained some very old Greek writing, which, upon examination, proved to be part of a copy of the LXX version of the O.T. These leaves he appropriated by permission, and

with the appropriation he discovered that there were many other M.S.S. in that monastery. In all, he had 43 leaves which contained parts of 1 Chronicles, Jeremiah, Nehemiah, and Esther. He returned to Europe and deposited these in the university library of Leipzig.

But he returned to Mount Sinai in 1853 "looking for more spoil." Not getting what he was after he returned to Europe but returned again in 1859 when he was much more successful. Upon this occasion he entered into a conversation with the steward of the Monastery on the subject of the LXX. The steward said that he had a copy of the LXX and this he produced wrapped in a napkin. Imagine the surprise of Tischendorf when he found that in addition to the O.T. there was also the N.T. intact, and in excellent condition, with the addition of the epistle of Barnabas, and much of the epistle of Hermas. This was the very M.S. which had been occupying his thoughts for 15 years.

It has been said by some that Tischendorf took this M.S. away from the Monastery by stealth, but Gregory says that this is not the case. Dr. Kenyon says that Tischendorf persuaded the monks to let him have the M.S. sent to Cairo, where a first transcript was made.

Eventually the Monks gave it to the emperor of Russia, and the M.S. was carried to St. Petersburg (now Petrograd)-- and let us hope that it has not been destroyed during the recent revolution--where, in the Imperial library, it has remained ever since.

The Codex Sinaiticus when complete contained the whole Greek bible, but much of the O.T. had disappeared by the time Tischendorf got his hands upon it. The M.S. contains 346½ leaves; the N.T. and Barnabas with Hermas fill 147½. The columns contain 48 lines; each page contains 4 narrow columns about 2½ inches in width. There are no enlarged initials, but the first letter of a paragraph projects slightly into the left-hand margin. There are no accents, and punctuation by the first hand is rare. Certain abbreviations occur frequently, such as the following θς for θεός, κς for κύριος, χς for χριστός, πηρ for πατήρ, υς for υἱός, ανος for ἄνθρωπος, ιλημ for ἱερουσαλήμ, σρς for σταυρός.

Tischendorf points out that 4 scribes wrote this M.S. One of the four, whom Tischendorf called A, wrote first Chronicles, first Maccabees, the last four leaves of fourth Maccabees, the whole N.T. save 7 leaves, and Barnabas. The fourth scribe designated D, wrote Tobit,

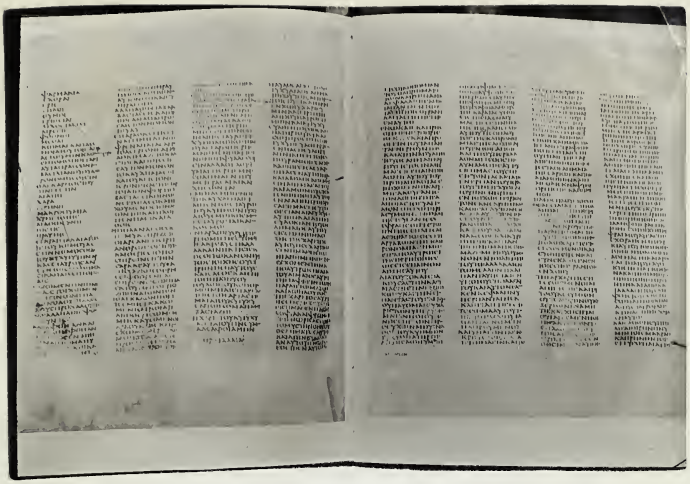
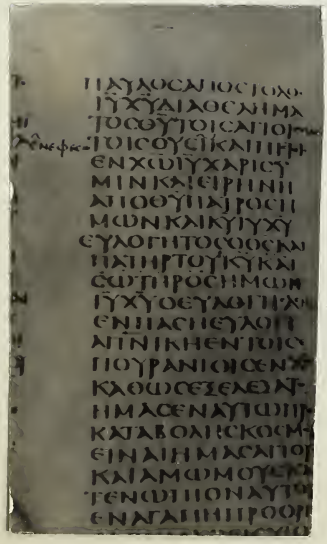


Illustration No.2

Print of Codex Sinaiticus, clearly showing the four columns. No accent marks can be seen, and only one word written in the margin, which is εν εφεσω. This shows that the pages contain the text of Ephesians.



Number 2A.

This print shows the insertion more clearly.

Judith, the first three and a half leaves of Maccabees, and the 7 leaves in the N.T. not written by A. It is interesting to remark that the 7 leaves twice mentioned above, are the tenth and fifteenth in Matthew, the last in Mark, the first in Luke, the second leaf of first Thessalonians, the third leaf of Hebrews, and possibly the beginning of Revelation.

The text in this M.S. is very good; Westcott & Hort considered it pre-Syrian. They place it in what they call the Western text. They consider this text far better than any of the M.S.S. except B (Codex Vaticanus.)

Paleographers usually place the original writing of the M.S. in the 4th Century. Gregory insists that we do not know when it was written, but he is inclined to think that the best tentative date is the year 331 A.D. Could it have been one of the 50 copies which Constantine ordered for his own purposes?

Nor do we know where it was written; Hort[1] is inclined to assign it to Rome, while others think it may have been written in Italy or possibly Egypt, perhaps Caesarea.

A. Codex Alexandrinus.

The next M.S. to be considered is A. I follow the order of both Kenyon and Gregory. So far as we know,

1. When Hort's name is mentioned "Westcott & Hort" is meant, unless otherwise stated.

this M.S. was probably written in the last half of the fifth Century, and in Egypt. In the year 1098 it was presented to the patriarch of Alexandria, hence its name "Codex Alexandrinus."

In the first of the four volumes there is a note written by an Arab to the effect that St. Thecla had written the M.S. with her own hand. This cannot be the case because the M.S. contains hand-writings which differ in style. There may be some truth in the stories surrounding the word Thecla, but we cannot be sure. It may be that the M.S. was written in a monastery dedicated to Thecla (Gregory.) Tregelles, however, thinks otherwise. He is of the opinion that the reason why some say that it was written by Thecla is that the N.T. as we now have it, begins with the 25th Ch. of Matthew, which contains the lesson for Saint Thecla's day. Such a story could very easily arise.

But we do know that Cyril Lucar had this M.S. in his possession when he was (1621) patriarch in Constantinople. As he had been patriarch in Alexandria before this, in all probability he carried this M.S. along with him when he moved. In the year 1628 it was sent as a present to Charles I, King of England. Eventually it found

its way into the British Museum where it now resides, beautifully preserved in a glass case where it can be seen by all who visit the museum.

The M.S. contains 4 volumes of moderate quarto size; these volumes contain 773 leaves of thin vellum measuring $12\frac{3}{4}$ inches by 10 inches, and written in a firm and fairly large square uncial hand, with two columns to the page. New paragraphs are marked by large capital letters, but if the end of a paragraph should happen to come near the beginning of a line, the succeeding paragraph is commenced in the same line", while the enlarged capital is placed as the first letter in the following line. Thus if a word were broken by a hyphen, or rather by its continuance in the next line it would look something like this ΠΑΥ
ΛΟΣ (Paul)

The four volumes contained when complete the old and New testaments, the two epistles of Clement, and the psalms of Solomon. This we know from the table of contents at the beginning, although the Psalms of Solomon have completely disappeared from the M.S. Nearly the whole of Matthew has also disappeared (as far as Ch. 25^{6}) also John VI^{50} to VIII^{52}. This latter part which is missing should contain the story of the woman taken in adultery,

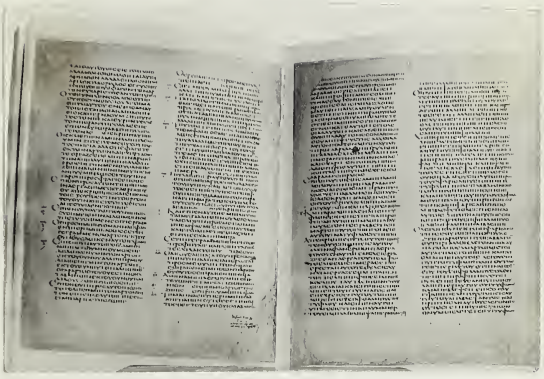


Illustration No.3.

Illustrating Codex Alexandrinus, showing the omission of the quire which contains John 6--8. Kenyon has counted the words so omitted, and concludes that the "Pericope Adulterae" was not in A.

but both Kenyon and Gregory agree that it could never have formed a part of this M.S. because "by counting the lines we can prove that it was not in the book. There is no room for it."[1]

It is interesting to note in passing that at the beginning of the books a few lines are written in red for ornament.

Certain leaves, to be specific, leaves 20 to 95, from the opening verse of Luke as far as 1 Cor. 10^8 are on a coarser parchment, and appear to be from another hand. Kenyon says in speaking of Codex A "In contradistinction to Codex Sinaiticus, this has been the longest and best known of the early uncial copies of the Greek Bible."[2]

Strange to say the character of the text of this M.S. does not all belong to one distinct type. Kenyon points out that the Gospels belong to the $\aleph$ type, and are the best representatives of that type, because they contain a purer text than the Textus Receptus; but the Acts and the Epistles together with the Apocalypse belong rather to the B type.

The reason for this no doubt is due to the fact that when the 4 volumes were compiled they were taken from different papyrus rolls.

1. Gregory Canon and Text of N.T. p.343
2. Kenyon " " " " " 58

B. Codex Vaticanus.

Dr. Souter calls this the oldest vellum M.S. and the most valuable of all existing M.S.S. Its present home is in the Vatican library at Rome, where it has been since 1481. A catalogue published in 1481 by the Vatican library makes a reference to the above M.S. in the following words "Biblia in tribus columnis ex memb." It was not mentioned in the catalogue published in 1475, so it must have arrived some time between the two dates. Thus it can be readily seen that there was in Europe a Codex M.S. 1½ centuries before A, and 4 centuries before ℵ. Very little was done with this M.S. in the way of investigation during this period, and when at last interest in its inherent worth was awakened, permission could not be obtained to study it. Several collations were made of it at different times, but they were not satisfactory. When Napoleon took this M.S. to Paris, in 1809 it was examined by a man named Hug who immediately proclaimed its extreme age and great importance.

But it had to be returned to Italy when Napoleon was overthrown, and men like Tischendorf in 1843 and Tregelles in 1845 whose interest had been awakened by reading of what Hug had discovered before the M.S. was returned to

Rome, were not allowed to make free use of it when they were working on the problem of textual accuracy. Cardinal Mai in 1838 undertook the publication of the text, but the work was so poor, that it had to be all done over again after his death. Eventually in 1866 Tischendorf obtained leave to examine it; he was granted 42 hours in all to work at it, but he began to copy it instead of examining the passages that were doubtful. He managed to get 20 pages done, but being caught in this breach of conduct, he was not permitted to proceed with his investigation.

The Vatican itself issued an edition of the N.T. in 1868. Finally in 1889-90 a photographic facsimile of the whole M.S. was published, thus making it possible for all scholars to study the text of this M.S.

The vellum of this M.S. is said to be made from antelope skins; the leaves are 10½" x 10" (nearly square), and ten leaves make a quire. The writing is very small, neat, and rather heavy, the result of writing upon vellum. The M.S. contains 759 leaves; 142 of these belong to the N.T.; each page contains three columns, and each column contains from 40 to 44 lines. The Codex Vaticanus contains both testaments but does not appear to have included Maccabees. Almost 46 chapters of Genesis are lacking--Gen. 1.1--XLVI.28; nearly 32 Psalms are gone, Psalms CV.27--CXXXVII.6 part of the Epistle to the Hebrews, ch. IX:14 to the end; also

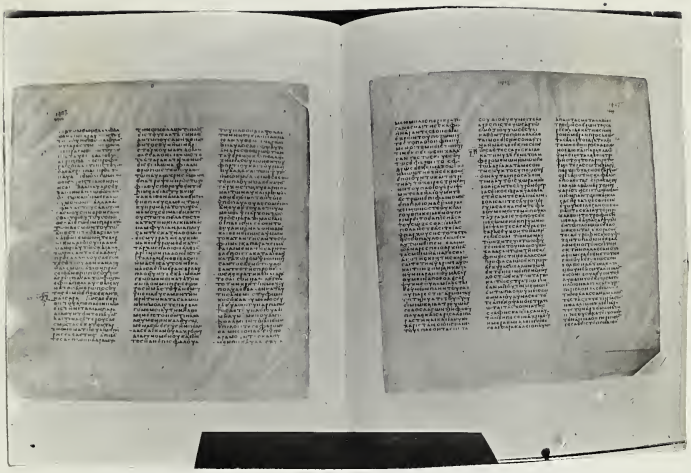


Illustration No. 4.

Print of Codex Vaticanus (B)

This clearly shows the three columns. The above text contains the latter part of the Acts of the Apostles, and the last column says that there were only 76 souls in the boat.

But both the R.V. and the A.V. read 276 souls. See Acts 27:38.

the pastoral epistles of Paul, and the Apocalypse.

Where it was written is not known; some think it was written in Rome--Hort does--but Readel Harris pleads for Caesarea. It is true that there was a great library there, but surely that in no way determines the place of a book . Its date is uncertain, but the general concensus of opinion is that it was written in the fourth century. It belongs to the $\mathcal{B}$ style of text, and is considered the champion of them all. There is a similarity between it and $\aleph$ (Sinaiticus.)

Gregory suggests that this text comes from the same place as the $\aleph$ M.S. Being similar, could they have been two of the 50 M.S.S. written at Caesarea for Constantine the Great?[1]

"This Vatican M.S. is considered by a great many scholars to be the best of all the N.T. M.S.S. The Codex Sinaiticus and the Codex Vatincanus are, from the standpoint of the history of the text as thus far shown, by far the two best witnesses for the oldest text. Wherever they were written and at whatever date, they represent, it would appear, as both Tischendorf and Westcott and Hort thought, good M.S.S. of the second century.

The word good is to be emphasised here. If the given view be correct, they represent not the current re-roughly worked over M.S.S. of the second Century, but such

1. Gregory, p.345

as retained in an eminent degree the text which had come to that century from the hands of the original writers. The Vatican M.S. shows in the epistles of Paul a few readings from those current M.S.S. of the second Century, but not very many."[1]

Codex Ephraemi.

This M.S. is really a "palimpsest," that is, the original writing has been more or less completely removed by washing or scraping. Pumice stone was usually used in order to create a clean surface, but the work was imperfectly done, so that this M.S. along with others, has come down to us with double layers of writing. (See illustration 5.)

Gregory says that the Codex "C" is like a man who has been maimed in the war; its beauty and its fulness are departed.

The M.S. is in the National library at Paris. This fine old M.S. originally contained the whole Greek bible, but much of it has been lost, and it now survives in a sadly mutilated condition. Perhaps the original was written in Egypt before the middle of the 5th Century, but by the 15th century it was thoroughly changed. About this time someone wrote 38 treatises of Ephraim, the Syrian, on what was left of the M.S.

1. Gregory "Canon and Text of the N.T." p.347.

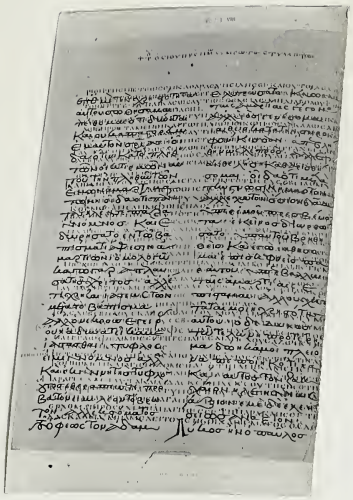


Illustration No. 5.

This print illustrates a "Palimpsest". The double layer of writing can be distinctly seen.

There are now only 209 pages of which 64 contain portions of the O.T. and 145 belong to the N.T. With this M.S. we reach a page of a single column. There are usually 41 lines in a column. The uncial letters are a trifle larger than any of those other M.S. mentioned. There are practically no punctuations and accents.

In the N.T. there are fragments of every book except 2nd John and 1 & 2 Thessalonians.

The text of C is more mixed in character than that of any other important type. It resembles somewhat the A Codex and for this reason is assigned to the 5th Century. But the M.S. is now the mere debris of what was once a very fine codex.

Tischendorf did much to recover some portions of it, but the work was extremely difficult, and he has been blamed for spoiling some of the fragments, by the re-agents that he used.

D. Codex Bezae.

No M.S. surpasses in interest this great M.S. Kenyon thinks it "the most peculiar, and in some respects the most remarkable, of the Greek M.S.S. of the N.T."[1] As its name indicates, the history of this text as we know it began with Theodore Beza who obtained it from the monastery of St. Irenaeus in Lyons.

1. CRITICISM OF N.T. p 88.

In presenting it to the University of Cambridge, he said "that it had long lain in the dust in the monastery of St. Irenaeus at Lyons, and that it had been found there during the civil war of 1562." In 1793 Dr. Kipling issued a complete edition of it for the university. In 1899 a photographic facsimile of the whole M.S. was issued by the Cambridge University press.

This M.S. differs from all the otners mentioned in that there is no sign that it ever contained the O.T. In its present condition it contains only the Gospels and the Acts. The Gospels are arranged in the order very early adopted by the Western Church--Matthew, John, Luke, Mark.

It differs also from the others in having a Latin text of the N.T. as well as the Greek; the Greek is given the place of honour by being on the left page. (See illus. no.6.)

The M.S. contains 409 leaves; there is one column to a leaf, and each column contains 33 lines.

This M.S. is full of interest and should receive more attention than we can give it, but in this very brief reference to it, we cannot overlook the fact that some of the mistakes in the text would indicate that the scribe's native tongue was Latin. We find him sometimes writing ϵ for λ and sometimes writing c for κ

1. Kenyon "Text Criticism of the N.T." p.73

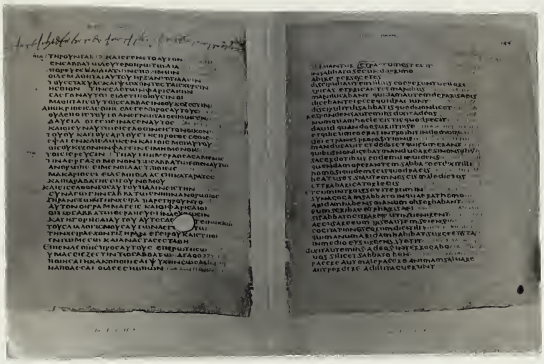


Illustration No. 6.

A print of Codex Bezae, illustrating the type of text. The Greek can be clearly seen on the left side, that being the place of honour. On the right is seen the Latin.

The passage is Luke V:38 to VI:9.

It is generally believed that this text was written in the West, but of this we cannot be sure.

It probably belongs to the 6th Century.

These are the most important uncial M.S.S. Many others might have been mentioned, which would have to be included in a work of an exhaustive nature, but as they are only parts of the N.T. in some cases just pages only, and in other cases mere fragments, they have been purposely omitted from this essay.

There is however, another uncial which must be mentioned before passing on to the Cursives. It is called W, and can be studied from the facsimile copy which is at the University of Alberta. This is unique, as it is the only one of its kind that the University possesses.

The Washington Manuscript.

Gregory calls this M.S. W in his list, and von Soden in his system of numbering designates it as Σ 014

It is called W because it will eventually be transferred to the Smithsonian Institute in Washington D.C. A comolete facsimile edition of the M.S. of the 4 Gospels is in the vault of the University of Alberta.

The late Mr. Charles L. Freer, a citizen of the United States, purchased this M.S. along with ~~4~~ 3 others, from an Arab dealer named Ali in Gizeh, near Cairo, on

December 19th, 1906.

Sanders says the Arab dealer would not tell where he obtained the M.S.S. but Goodspeed will not agree with this since he declares that the Arab dealer says he got them from Akhmîm.[1] This is conflicting evidence; perhaps a hint as to their origin may be gathered from the M.S.S. themselves. The reference is the prayer for a certain Timothy in the subscription to Mark, page 372 of the facsimile (See illustration No. 7).

It reads as follows

ϯ χϵ ⲥ τϵ α γ ⲓϵ ⲥ ⲟ ⲩ ⲙϵ τ α ⲧ ⲟ ⲩ δ ⲟ ⲩ λ ⲟ (ⲩ ⲥ ⲟ ⲩ τ ⲓ ⲙ ⲟ θ ϵ ⲟ ⲩ ϯ)
κ α ⲓ π α ν τ ⲱ ν α ⲩ τ ⲟ ⲩ ϯ.

"Holy Christ, be thou with thy servant Timothy and all of his."

Sanders, of the University of Michigan, thinks that this is a reference to the church of Timothy in the monastery of the Vinedresser, which was located near the third pyramid in Egypt. If this is so, then it would not have been difficult for these M.S.S. to find their way to Cairo. Be that as it may, we are profoundly thankful for the discovery of such M.S.S. and while their discovery adds only to the great problem of getting at the true text, we are not in any way alarmed at this, because we know that all study along these lines will not be fruitless.

The M.S. (i.e. the Gospels) is written on parch-

1. Biblical World, March 1909, p.201

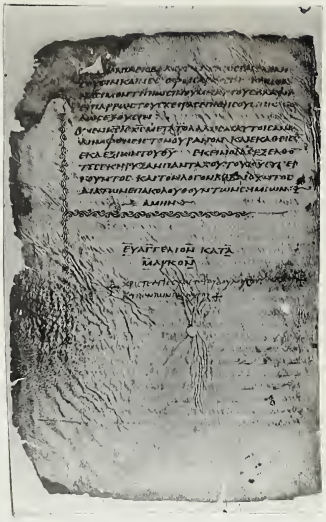


Illustration No. 7

This print shows the last page of Codex W. It contains part of the long ending to Mark.

The reference to Timothy can also be seen, and has evidently been added by another hand.

ment of medium thickness and excellent quality, but it has suffered much from age,, wear, and exposure.

Fortunately, there was a thick broad cover on each side of the M.S., and while the edges of the leaves are somewhat dilapidated, thanks to such covers, the text is everywhere legible.

The parchment is Sheepskin, but it has yellowed badly with age. Pages 298 and 299 of the facsimile are type pages of the beauty and clearness of the text; on pages 252, 305, 313, 122, can be seen the rough hair of the skin; while page 337 is a good example of strengthening weak spots and holes by pasting on thin pieces of parchment.

The M.S. contains 187 leaves or 374 pages, and of these 372 are written. There are two blank pages at the end of John. These are marked in facsimile by a plain sheet of paper inserted between pages 194 and 195.

The writing is in one column of 30 lines to the page. The lines are ruled carefully and regularly 5.3 mm apart. Page 96 illustrates beautifully this ruling.

The number of letters in a line varies from 27 to 30. The writing is a graceful, sloping uncial of small size. But the writing is not uniform throughout, as can be readily seen by looking at pages 113 to 130 of the facsimile. The writer of the first quire of John was a less practised penman; the writing is not so clear, nor is it so uniform.

How is it possible to account for this different writing in the M.S.? It has been suggested that someone inserted this quire when he found that the M.S. did not contain it. Allowing that such may have been the case, where did such a writer get his text?

Abbreviations.

There are many abbreviations, and some of the most important are the following: κυριος is usually written in any one of the following ways, i.e. according to its case in the sentence: $\overline{\text{κς}}$, $\overline{\text{κο}}$, $\overline{\text{κω}}$, $\overline{\text{κν}}$, $\overline{\text{κε}}$.

The same method is followed with the word θεος. ανθρωπος is abbreviated to $\overline{\text{ανος}}$, $\overline{\text{ανου}}$, $\overline{\text{ανω}}$. etc. In fact, the same general method is used in all the abbreviations made.

Punctuation.

Punctuation is very rare; usually a single dot in the middle of the line is regularly used. A substitute for punctuation seems to have been used by leaving small blank spaces between the phrases.

Paragraphs.

The first letter of the paragraph projects into the margin; it is usually twice the size of an ordinary letter. Quotations from the Old Testament are indicated by marks (⩾) in the left margin. Page 247 of the facsimile clearly illustrates this.

The M.S. once contained the whole of the four Gospels in the order, Matthew, John, Luke, Mark. This is the order known as the Western, the one that Hort paid so much attention to and came to feel that it was not a good text, but arose out of a desire to expand for religious purposes the current type of text.

That it belongs to the δ type of text is evidenced by the long ending of Mark. This is not contained in any of the other uncials mentioned.

The Cursives or the Minuscles.

These are designated by numbers. While it is convenient to use these terms interchangeably, we must remember that there is a difference between them. The Minuscle refers to the small Greek letter as compared to the large Greek ones, but the cursive refers to the running hand which was used in business and letter writing.

As the demand for books increased, the uncial method of writing with its large characters, became too cumbersome. An easier style of writing was needed, one that would be quicker, and would take up less room. Such a style had existed among the Greeks, but it was looked upon as the non-literary hand, and had never been extensively used professionally in literature prior to the 9th century.

Hort, in his N.T. in Greek,[1] says "the cursive MSS range from the 9th to the 16th centuries. Many of them

1. page 76.

contain two or more groups of books, and about 30, the whole N.T. If each MS is counted as one, irrespective of the books contained, the total number is between 900 and 1,000." This number is certainly much smaller than that given by Kenyon. He says that there are some 3,000 cursive M.S.S.[1] Gregory mentions 2,584 cursive M.S.S., but Mr. Lake says "that there are more than 120 vellum codices of the Gospels in the library of the Laura on Mount Athos, of which only ten are included in Gregory's list."[2]

The matter does not vitally concern us just at present, because it is impossible for us to mention them all, yet we must remember that these M.S.S. are in existence, and as Gregory suggests "they are likely some day to give us much information in reference to the history of the text."[3]

MS 1 of the 10th Century, now at Basel, contains the N.T. except the Revelation.

Erasmus used this in his publication of the N.T. Its text frequently agrees with that of ℵ, & B. It belongs to the α type of text.

MS 33 of the 9th Century is at Paris. It was fully collated by Tregelles. Its text is more of the β type than any other of the cursive M.S.S. of the Gospels.

1. Criticism of N.T. p.111.
2. Journal of Theological Studies, Vol. 1, p.442
3. Gregory, N.T. 371.

Eichhorn called it "the queen of the cursives" and Hort considered it of very high rank.

The majority of these cursives are in the Vatican library at Rome. They nearly all show the Byzantine text; this is what Hort called the Syrian. They are practically the same as the "Textus Receptus."

The Ancient Versions

The study of the history of the text of the N.T. would be incomplete if one failed to say something about the many ancient versions of the original text of the N.T. Space only permits the mention of the most important.

While the study of the ancient versions is important, it must always be borne in mind that the great task is to get at the original text, and for this reason, we use the translations, but purely as a means to an end. Many of these translations are older than the most ancient existing M.S.S. in the original language, but we immediately run into difficulty at this point; how is it possible to ascertain what liberties the translators took when doing their work, and how far does the translation really represent the true text? Even if the true text of the version were recovered, would it give us an adequate translation of the original Greek? Evidence of this sort must be used with a great deal of caution, but in spite of its many shortcomings, it is of the greatest importance, and should throw some light, however dim, on a very difficult problem.

In discussing briefly the various versions, I am going to follow the order of both Kenyon and Gregory, an order which Kenyon considers is both natural and geographical.[1]

1. The Syriac Versions.

Syriac or Aramaic was the language spoken in

1. Page 125.

Palestine in the time of Jesus, and which he probably spoke, although Dr. A. Roberts thinks that Jesus spoke only Greek. It is natural to suppose that an early translation of the N.T. would be made into this tongue; indeed, some authorities think that the Gospel of Matthew was originally written in Aramaic. There are traces of Aramaic in the N.T. such as "Talitha cumi"[1] and "Eloi, Eloi, lama sabachthoni",[2] but these are found in Mark, not in Matthew.

From the first translation, five extant versions may in all probability trace their descent; they are the Diatessaron of Tatian, the old Syriac, the Peshitto, the Philoxenian and Harkleian Syriac, and the Palestinian Syriac.

A. the Diatessaron.

When Dale wrote his "Living Christ and the four Gospels" this M.S. was not known. It was written by a Syrian Christian named Tatian about the year 170, and is a harmonisation of the four gospels. What we now possess is a translation from the Arabic, which, no doubt, was a translation from the original Syriac in which it was written. If the above date is correct, then it must go back to some Greek M.S. of the middle of the second century, and possibly much earlier. It is placed among the δ type of text, and resembles β and α.

1. Mark 5:41.
2. " 15:34.

B. The Old Syriac.

Our knowledge of this version is very meagre. For many generations the Peshitto was considered to be the earliest Syriac version of the Bible. But a little before the middle of the XIXth Century (1842) Dr. Cureton of the British Museum found among some M.S.S. from the Nitrian desert in Egypt fragments of an old copy of the Syriac Gospels, probably written about the latter part of the 4th Century. Just 50 years later, when the Peshitto was a subject of great controversy, two Cambridge ladies, travelling in the east, discovered in the Monastery of St. Catherine on Mount Sinai a palimpsest M.S. which lacked only 8 pages of the 4 gospels. This M.S. is also placed in the 4th Century.

These two versions, now known as the (Gibson-Lewis text) Sinaitic and Curetonian M.S.S. contain identical texts, and agree enough to convince us that they were derived from a common original. It would be very profitable, if we had the time, to study these two texts side by side, for then we would better understand their intrinsic worth. But we are handicapped, and have only space to make one brief reference to a reading which has aroused considerable controversy. Not having the M.S. before me, I am forced to depend upon Kenyon for my facts. In Matthew 1^{16} the Sinaitic has the remarkable reading "Joseph, to whom was betrothed Mary the Virgin, begat Jesus, who is called the Christ,"[E] . but the Curetonian differs slightly "Joseph to whom was betrothed Mary the Virgin, who bore Jesus Christ."

What does this Mean? If they are both from a common original, then does it imply that there was a grave doubt in the mind of one as to the virgin birth, and seeing this opportunity of putting right that which appeared to him to be wrong, he inserted the word "begat" in place of "bore"? Kenyon thinks this is not the case; the word "begat" does not indicate literal descent, but rather an official line of succession. This would be in direct line with O.T. prophecy.

C. The Peshitto.

This is the standard version of the Scriptures in Syriac holding that place in the Syrian Churches that the Vulgate holds in the Roman Catholic Church, or the authorized version in the English Church. It means "the simple", but this meaning is not quite clear. It may originally have applied only to the Old Testament to distinguish it from the Hexapla version, and extended later to the New Testament also; or it may have been to distinguish it from Tatian's Diatessaron.

The New Testament is said to be over 1000 years old, and contains the books of the New Testament, minus the Apocrypha, and the whole of the Old Testament minus the Apocalypse and the four minor Catholic Epistles (2 Peter, 2 & 3 John, and Jude).

These books were omitted because they were not recognized as canonical by the Syrian Church. The original

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Peshitto was published by A. Widmanstadt at Vienna in 1555, but there was very other edition in the 16th century.

The Peshitto is preserved in 177 MSS. Some are very old, and precisely dated. The oldest is assigned to the fifth century.

Peshitto must have been in existence, and its position well established among the Churches, when Rab. Ha. Gamaliel the second, and Rab. Akiba lived. Dr. Gwilliam thinks it takes rank in the second century, and is the original translation of the Scriptures into Syria. Dort and the majority of modern scholars place it not earlier than the fourth century, and believe the Sinaitic-Curetonian Version to be a more ancient stage in the history of the Syriac New Testament. Dr. Hort also believes that Sinaitic Peshitto a later stage than the Diatessaron. The Peshitto belongs to the α type of text, with intermixture of readings characteristic of β and δ types.

D. The Philoxenian and Harclean Syriac.

In the year 508 a fresh translation of the New Testament into Syriac was made for Philoxenus, Bishop of Mabog, by Polycarp, and a revision of this was made a century later by Thomas of Harkel. This revision involved a double process of collation of the original with Greek MSS. at Alexandria in 616.

Before 1555 only Catholic epistles were [illegible]

be decided as to the original Philoxenian version, parts
were taken from it to supply omission in the Peshitto.
But in 1892 Dr. Gwynn published an account of a 14th Century
MS. containing all hitherto known Apocalypse texts, to be viewed
exclusively as the Philoxenian.

The Philoxenian version was written in good idiomatic
Syriac, and this led to its revision by Thomas a century later.
His translation was literal, and from the MSS, the type of
which resembles Codex Bezae (D) and its fellows.

The Philoxenian-Harkleian version was practically
unknown to scholars until the 19th century. In 1780 two
copies of the De Dieu translation of 1627 were sent to Dr.
Ridley, of Oxford, and from these a text was derived and
published in 1780 by Professor J. White. This remains the
princeps edition of the version to the present day.

B. The Palestinian Syriac.

In 1730 the German scholar, Adler, in a treatise
on the Syriac versions of the N.T. gave a description and
collation of a Gospel lectionary in the Vatican containing
an entirely different text from any then known. It resembled
old "Chaldee" found in some O.T. books, or dialect of
Palestinian Targum, and from this resemblance it received
its name Adler's lectionary (MS written at Antioch in 1030)
was edited in full by Count Miniscalchi-Erizzo in 1861-4
and re-edited by Lagarde in 1870. In 1892 F. C. Conybeare
covered a complete Gospel lectionary, and the next year Mr.
Rendel Harris found another. The first was dated 1104,
and the second 1122. Another MS was discovered in 1895.

[illegible] early writers referred to the version as the one revised at Jerusalem, with no specific date, but it is an Antiochian origin, and probably originated in the 4th Century, "As a part of the effort to Justinian and Heraclius to abolish Judaism from those who should, and what it retained with a resuscitance of Palestinian Christianity, about the 5th Century."[1]

The Armenian Version.

Armenia received Christian teaching and the Scriptures from Syria. Three Armenian writers of the 5th Century state that the scriptures were translated into Armenian partly by St. Mesrop, assisted by a Greek scribe named Hrofanos and partly by St. Sahak. These translations took place about 410-430 A.D. After the Council of Ephesus, (431 A.D.) several copies of the Greek Bible were received from Constantinople, and this led to a revision of the previous work.

There is a connection between the text of the Armenian version and the Old Syriac, not only in the Gospels, but also in the Pauline Epistles, the text of which appears to be identical with that used by St. Ephrem.

The earliest known MS[2] of the Armenian Gospels is dated 887 A.D.

The early MSS did not contain the last 12 verses of Mark but a later one added them, stating that they are "in the

1. Mesrop "Criticism" of the A.V. p.111
2. " " " p.112

older Alexandrian." Who was his informant, perhaps it is meant for Aristion, whom Papias mentions as one of the disciples of the Lord.

Luke XXII: 43,44 is omitted by many early MSS. as also is the "Pericope Adulterae."

The Gospels and Pauline Epistles ought to be given some attention, but space will not permit. Enough is an adequate basis for such a discussion.

II. Coptic Versions.

These are important, and cannot be passed over with a brief mention. These were made in Egypt. Here also the Greek translation of the Hebrew scriptures (the Septuagint) was prepared. The story of Apollos (Acts XVIII: 24-28) suggests that some "imperfect exposition of Christianity had reached Egypt within a few years after our Lord's ministry."[1]

It is almost certain that some apostles carried the Gospel into Egypt. It would since come to the Greek speaking Jews in Alexandria, and then to the Greek colonies in that town and in Egypt generally. Then an Egyptian translation would not at first be necessary.

The hieroglyphic script was then obsolete for practical purposes, and the demotic character would be all by read by the missionaries. In the 2nd Century a new writing came into use which became a "sort of half-breed Greek and Egyptian". It was the Egyptian language written in Greek characters with the addition of some letters borrowed

1. Kenyon "Christian" [illegible]

from the demotic alphabet. It was called the Coptic, and in the Coptic dialect the entire Egyptian version of the Bible was written, and (it is supposed by some) as early as the 2nd century. Athanasius in his "Life of St. Anthony" says that Anthony heard the Gospel read in the church, and as he is not said to have understood Greek this implies that a Coptic Bible must have existed.

As there were several dialects in Egypt at this time, it was natural that the Scriptures would be translated into them in order to bring the story of Jesus to the people "in their own tongue."

There were probably three versions known as the Bohairic, the Sahidic, and the Middle Egyptian Versions.

A. The Bohairic Version.

This version eventually superseded all the others. In it there are MSS containing complete books of the N.T. The earliest MS. is dated 889 A.D. It is in the British Museum, and is known as the "Curzon Catena." Though this MS. is late, it is supposed that the text is substantially pure, it having been carefully copied since the 3rd century.

Early Bohairic MSS are examples of the β text of the N.T. in its purest form, to which the leading representative is Codex Vaticanus. When this version was made the Gospels was not universally accepted as a canonical book. Most MSS. leave it out, and also Acts VII: 56 to VIII: 11.

B. The Sahidic Version.

No complete copy of any book of the N.T. exists

in the Sahidic dialect, for fragments are very numerous. The MSS of the Sahidic are much earlier than those of the Bohairic. The extant MSS are assigned to the 4th Century. They contain the β type of text.

C. Middle Egyptian Versions.

These MSS were found in the neighbourhood of Akhmim, Fayum and Ashmunein. These MSS are more to be associated with the Sahidic than the Bohairic, but the Middle Egyptian Versions while they might have certain affinities with the Sahidic, are derived from a different Greek text. They probably date back to the 4th Century, but no extant MS is, as far as little of them is known, older than, 9th Century, and all exist in mere fragments.

The Ethiopic Version.

At the end of the 4th Century, Christianity became the national religion of Abyssinia, and the Ethiopic version is assigned to that date. But it is not known how Christianity reached there. All existing MSS are of late date, the oldest is placed in the 14th Century, and its text is purer than the later ones which represent a text revised in the 16th Century. This version came from an Arabic version.

The Arabic Versions.

Many translations of the Bible were made in Arabic, but they are of very little critical value, on account of their late date, and the extraneous, mixed character of their texts. Some of these translations are from Syriac, others from

Syriac, and Coptic. The earliest extant MS. is of the fourth century, but it is believed to be much older. But the predominant version is due to a revision undertaken in the fourth century. Recently, some small Greek MSS. were found at Mount Sinai, which may be derived from a pre-Hexaplaric translation than those hitherto known.

The Latin Versions.[1]

We now pass over the East to the West, where the ground is almost wholly occupied by the Latin versions. The history of the Latin Bible divides itself into two portions, the history of the Vulgate, and the history of the texts which preceded it. The Vulgate is the translation which has been the Bible of the Roman Catholic Church for 1000 years.

MSS differ so greatly that it seems almost impossible to believe that they all could have originated from a single original, nor is it easy to determine where the "Old Latin Version" had its birth.

The early Roman Church was more Greek than Latin, and the early literature was written in Greek. The Old Latin text probably originated in Africa, the roughness and vigour of the language, also, with the agreement in text between quotations in the African Fathers and the earliest form of the Latin Bible, strongly confirm this theory. This text must have

1. See Morgan "Criticism of the N.T." p.156

been in existence earlier than the end of the 2nd century, since Tertullian knew of a complete Latin Bible.

The Vulgate.

We are indebted to Damasus, who was Pope from 366 to 384, for the Latin Vulgate. At the request of this man Jerome commenced an authoritative revision of the Latin Bible in 382. "The Pope's invitation to him was [illegible] he should revise the ordinary text, reference to the original was to be in the O.T. and to the Septuagint in the O.T. and in the part of the text first taken in hand the N.T. and the Psalter, this was all he did." Dissatisfied with the process of revision he undertook a translation of the O.T. from the Hebrew. But we must remember that in the N.T. work he was simply a reviser, not a translator.

His revised version of the Gospels appeared in 384. In his work upon the N.T. he was more successful. So far as the N.T. is concerned, the Vulgate is only a revision of the Old Latin. Jerome's conservative treatment of the N.T. led to its general acceptance. But it did not supersede the old version at once, yet it was adopted as the official Bible of the Roman Church, through the order of Damasus. With the adoption and popularity came extensive corruption of the text, and from time to time attempts were made to purify it. The Venerable Bede in England; Theodulf of Orleans; and Alcuin were three noted men who endeavored to improve the text.

In the 13th century came copies of the Vulgate made; but to Stephen Langton we owe the division into chapters as we now have them. In their, verses and modern,

we owe the Vulgate text in its present printed form.

The Latin Bible was printed in 1456, and was one of the great hazards he ran. The Gutenberg Bible was not in Latin pure and simple, preceding the Vulgate as the standard text of the Roman Catholic Bible. In 1590 the Sixtine Vulgate was issued by the Vatican Press, and declared by a papal bull to be "the true, legitimate, authentic and indubitable text of the Holy Scriptures."[1]

But Clement VIII in 1592 suppressed this edition, and issued the Clementine edition which differed from the Sixtine edition in some 3000 places. To this day, this edition remains the standard text of the Roman Catholic Church. There are some 8,000 MSS (Some say 8,300) of the Latin Vulgate.

Patristic Quotations.

Having considered the Uncials, minuscles, and the various ancient versions, it now remains for us to say something very briefly about the above, before we pass on to consider the textual criticism which has taken place in the past, and which will be considered under the heading of "Criticism."

The writings of the Church Fathers are very valuable for reference purposes, but they in no wise constitute a

1. See note on "Criticism of the ..." page-[illegible]

[illegible]

I. John 3: 13
ὁ ὢν ἐν τῷ οὐρανῷ

א² ... Diatessaron,
... Diatessaron, ...
...

II. Luke 22: 43-44
ὤφθη δὲ αὐτῷ ..... ἐπὶ τὴν γῆν

א² D.L.
..., Diatessaron, I ...
... א*a
...
R.V.
... Vulg., Sah., Boh., Aeth., Diatess., Iren., Hilg.

III. Matt. 16: 20
ὁ Ἰησοῦς
Ἰησοῦς χριστός א² C² B,

... Boh.; ... א* C* B, ...
Cur., Sin., Diatess. and Irenaeus. ... Syrr. ...
... R.V. ... Vulg., Sah., Boh., Aeth., Diatess. ...
also omitted by Origen, Eusebius, Hilg.

christians

Editions.

Alexandria became famous as a seat of learning, and remained so until the conquest of Egypt by the Mohammedan Arabs, 600 A.D. Origen is looked upon as the founder of textual criticism of the Greek Bible.

There are many others whom we would like to mention in this discussion but we must pass on until we come to the Renaissance where we must pause to mention briefly the invention of printing, which great discovery really marks the birth of modern criticism.

In 1454 the first printed document was published in Europe. In 1456 the first printed book, the great Mazarin bible was published by the Guttenberg Press. Thus a beginning was made.

Souter is careful to point out that "the honour of printing the earliest edition of the Greek N.T. belongs to the distinguished Spanish Cardinal Ximenes, who publisheda great Bible, known now as the Complutensian Polyglott because it was published at the university town of Alcola de Henares, whose Latin name was Complutum."[1] (See illus. no.8.). The Cardinal undertook this work in 1502 in honour of the birthof the child who afterwards became Chas. V. It contained the whole bible, O.T. in Hebrew, Greek & Latin, the N.T. in Greek and Latin.

The N.T. was complete in 1514, but its publication was delayed until the O.T. was finished; this was in 1517.

1. Souter "Text and Canon of the N.T." p.94

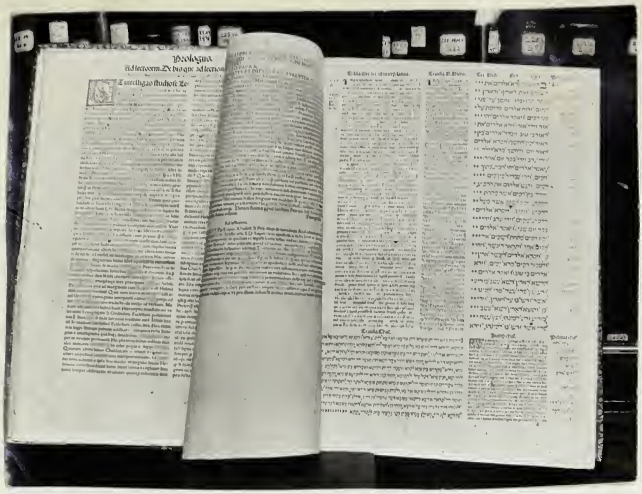


Illustration No. 8

Print illustrating the Complutension Polyglott of 1514, and showing the O.T. in Greek, Latin, and Hebrew.

The Latin is placed in the middle, it being the central one for the Roman Church.

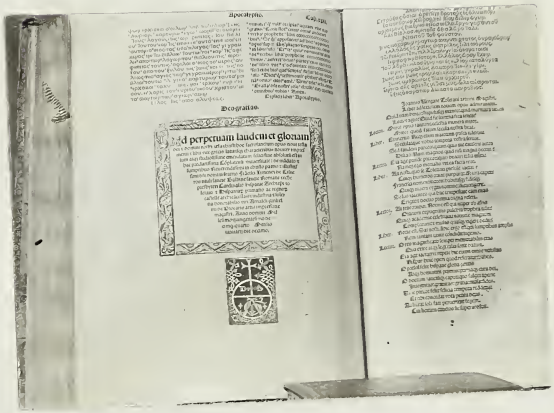


Illustration No. 8A

Print illustrating Complutensian of 10th Jan. 1514, but not issued until 1620.

Another delay took place over a misunderstanding of the return of some M.S.S. borrowed for the work, and the complete work was not published until 1522.

It was supposed to be a translation of the oldest and most accurate texts obtainable, but Dr. Kenyon says that there is no trace of their having used the great Codex Vaticanus (B) which is assigned to the 4th Century.[1]

While this edition may have the honour of being the first to lead the way in modern criticism, it was not the first to be published. Such an honour belongs to the N.T. of Erasmus.

The printer Froben of Basle, hearing of the work which Ximenes was doing, and having an eye to business, got in touch with Erasmus, who was a great scholar, and urged upon him the necessity of preparing a Greek N.T. as soon as possible. This was in April 1515, and so quickly was the work done that the edition was ready by March 1516.

That such a work, which was executed in about 11 months, could be thorough, is out of the question, and although the preface to the first edition says that many M.S.S. were consulted we must consider this as an editor's privilege. It is not true, because we know that many ancient M.S.S. were not used. Only those which lay ready to the editor's hand at Basle, were used, and these were neither good nor ancient. For example, only a single M.S. was used for the

1. Kenyon "Criticism of the N.T." p.227

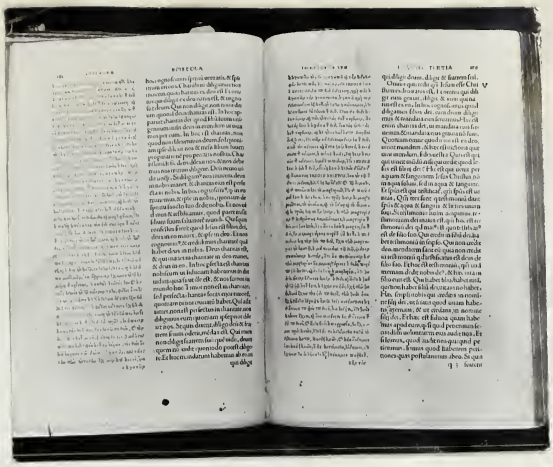


Illustration No. 9

Print illustrating the first edition of Erasmus, without 1 John 5:7.

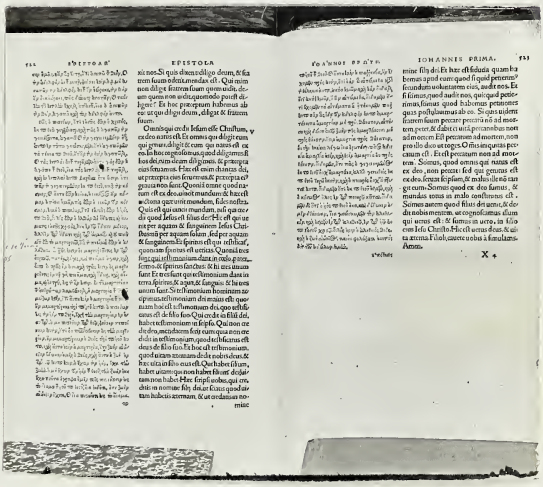


Illustration No. 10

Print illustrating the third edition of Erasmus, with 1 John 5:7.

translation of Revelations, and even this was lacking the last 6 verses, which Erasmus made up by re-translation from the Vulgate.

This work is of little critical value, and is inferior to the Complutensian, but its 6 years' start of its rival caused it to exercise a greater influence on the history of the N.T. text. It went through 5 editions. The edition published in 1522 is worthy of special mention, because it contained 1 John 5:7 which was not in the two previous editions. (See illus. no.9). The R.C. Church objected to it being left out, as it was in the Latin Vulgate.

Erasmus replied that if he could be shown a Greek text with it in, he would include it in his next edition. The challenge was taken up by the R.C. Church, and a special Greek text was prepared for the occasion,[1] and Erasmus, not knowing of such deception, accordingly kept his word, and produced it in his next edition which was in 1522. (See illus. no. 10). It is a great pity that Erasmus did not know of such deception; the words of above mentioned verse which refer to the three heavenly witnesses, got into the text, and persisted until the revised version.

This specially prepared MS is number 61, or Codex Montfortianus, and is in Trinity College, Dublin.

1. See Gregory "Canon & Text of the N.T." p.374

"This text concerning the three heavenly witnesses is not contained in any Greek MS. which was written earlier than the 5th Century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin Fathers, even when the subjects upon which they treat would naturally have led them to appeal to its authority. It is therefore entirely spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the 5th Century, but by whom forged is of no great moment, as its design must be obvious to all."[1]

I find that these questionable words are in the authorized version, but are omitted in the revised.

In 1546 there appeared an edition of the Scriptures from the hand of Robert Estienne of Paris, who styled himself Stephanus. This edition was followed by 3 other editions, the latest being published in 1551. In his work Stephanus used Erasmus, Complutensian, and some 15 MSS. which were mostly minuscles, and at Paris. All editions after 1551 had verse divisions, and each verse was made to read like a paragraph. (See Illus. no.11).

The third edition which he edited in 1550 was the one which made him famous. The text was revised, and gave in the margin various readings from the minuscles, and the Complutensian. This fine edition is in general the source for the so-called Textus Receptus.

1. Footnote in Griesbach's translated text.

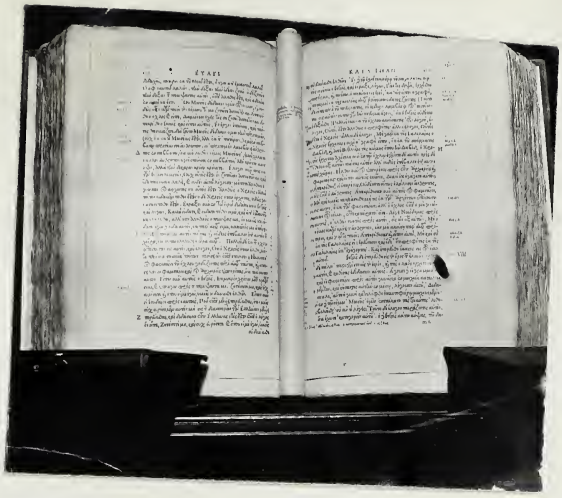


Illustration No. 11

Print illustrating Stephens' edition of 1551. Note that there are verses marked in ink on the left page, but none on the right. Probably this led to verse division after 1551.

Beza carried on the good work, and published no less than 9 editions between 1565 and 1604. He was in a position to do this work because he owned two important M.S.S. the Codex Bezae (D) and the Codex Claromontanus (D_2). The one was of the Gospels and the Acts, while the other was of the Pauline Epistles. But his work differs very little from the work of his great predecessor.

We now come to the Elziver editions; the first of these appeared in Leyden in 1624. They were published purely for commercial purposes, and have very little textual value in themselves. But they became very popular almost immediately, because they were a small size, and could be easily carried around. Of the many editions which this work saw, the second is the most important, because the preface contains the following words "Textum ergo habes nunc ab omnibus receptum," this is the text which is received by all.[1]

Hence the term "Textus Receptus" arose, and it became the text from which our authorised version was translated in 1611.

As time went on it was felt by many that the received text was not so accurate a reading of the original as it might be, so there was introduced what is now known as the second period of Textual Criticism, which saw an

1. Kenyon "Criticism of the N.T." p.251.

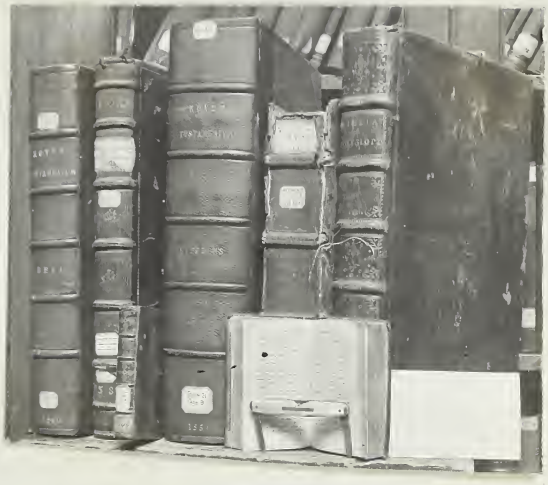


Illustration No. 12

Print illustrating a number of early Greek New Testaments. Notice the size of the so-called "Textus Receptus"--the one being held in place by the open knife--compared with the size of the others, especially the Stephens' edition.

accumulation of evidence for the improvement of the text. This period covered a period of about two centuries, and occupied the energies of many Biblical scholars. Many new M.S.S. were brought to light, and scholars examined and classified them, and although there were many imperfections to be pointed out, yet there gradually grew up a vast body of materials which helped to establish an increasing standard of accuracy and completeness.

It is impossible to deal at length with this period of criticism. It began with Brian Walton in England who published in 1657 the N.T. in Greek, Syriac, Latin, Ethiopic, and Persian. He used the Greek text of Stephanus, together with the recently acquired Codex Alexandrinus(A.)

His work was carried on by John Fell, but Dr. John Mill of Oxford was the one who made the greatest use of new materials. He collated 8 uncials, among them being, A, B, D, and 5 excellent minuscles, among them being 33.

Bentley deserves to be mentioned as one who did much to help improve the text. But all the work of this period was not carried on by Englishmen. On the Continent there were many scholars who were labouring diligently at the problem of the restoration of the original text of the N.T.

In 1734 J. A. Bengel of Tübingen published an edition of the N.T. which was based mainly upon the Textus Receptus, and only altered when the reading which he believed

to be the true one had already appeared in some printed form. He thought that there were two types of text which he called African and Asiatic, the former included the most ancient authorities, while the latter the later.

This was distinctly a move in a new direction, and met with the sharp criticism of J. Wetstein. He concluded that the most ancient M.S.S. "has been contaminated from the Latin, and that consequently the later authorities, from which the Textus Receptus was more immediately derived contained the more authentic tradition."[1]

J. S. Semler thought that there were three types of text which he called(a) Alexandrian, and derived from Origen, and found in the Syriac Coptic, and Ethiopian versions; (b) Eastern, which was in vogue in Antioch and Constantinople; and (c) the Western, embodied in the Latin versions and fathers.

But it was left to his pupil Griesbach to carry his theory to fruition. He divided the authorities for the Pauline Epistles into two families, the Alexandrian and the Western; and the Gospels into three families, the Alexandrian the Western, and the Constantinopolitan.

In the Alexandrian family he placed the uncials C.K.L., the important cursives 1, 13, 33, 69, the Coptic, Ethiopic, Armenian, and the quotations in Origen, Clement of Alexandria Eusebius. In the Western, D, the latin versions and sometimes the Peshitto Syriac; in the Constantinopolitan A, and a great number of late uncials and minuscules.

1. Kenyon "Criticism of the N.T." p.238

Griesbach's theory, which he received from Semler and elaborated, anticipated that which holds the field among N.T. students today. He had 5 "rules of thumb." Probably he was influenced by Bengel in this, for his rule of thumb was "proclivi scriptioni praesta ardua" (the harder reading is to be preferred to the easier.)

Griesbach in his work was guided by the following rules:

I. No reading should be considered unless it has the support of some ancient MSS. On this ground he would rule out 1 John 5:7.

II. Families, not single MS are to be used. On this ground he would condemn Erasmus for using only one MS, and that incomplete, for his translation of the Apocalypse.

III. The shorter reading is to be preferred.

IV. The difficult reading is to be preferred; in this he is at one with Bengel.

V. A reading which seems false is to be preferred.

This period comes to a close with Scholtz. Throughout the Textus Receptus had held its position practically unshaken. The new era which was ushered in in 1831 by Karl Lachmann was to see the casting aside of the received text.

This is precisely what Lachmann did, and having done so he set about reconstructing the text from the most ancient extant authorities. It was a bold undertaking and

at first met with opposition, but his sincerity and thoroughness won him many friends, and his work became epoch-making. In rejecting the Stephanus-Elziver text he established critical principles, which led to the recovery of a more authentic text from the most ancient authorities.

Our brief reference to this third period would not be complete if we were to fail to mention the name of Tischendorf. Already he is known to us as the discoverer of the Codex Sinaiticus.

In his work he did not limit himself to certain M.S.S. like Lachmann, nor does he adopt any family of texts like Griesbach. He is not prejudiced in favour of Textus Receptus, but with an open mind he honestly faces the problem; in so doing he comes to see that Lachmann is right in attaching a preponderant weight to the testimony of the oldest authorities.

Now we come to Westcott and Hort. It will be necessary to deal at some length with their work, since it is the greatest of its kind ever undertaken so thoroughly by Englishmen. Their edition of the New Testament was published in 1881, and contains a reconstructed Greek text without apparatus criticus, but with critical notes on various passages; also an elaborate prolegomena treating of the principles upon which the text is constructed. Those principles we must now briefly examine.

First of all, the internal evidence of readings is examined under the headings of "Intrinsic Probability" and "Transcriptional Probability." The one refers to the author, and the other to the copyist; what is the "author likely to have written," and "what the copyist is likely to have made him seem to write."

It is not always wise to believe that of two readings, the one making the best sense, is the one originally written by the author; nor are we wise in believing that the "Intrinsic Evidence of Readings" is always trustworthy.

Many authors make slips in grammar, and a reader noting such would no doubt make a "mental" correction, if not a "textual" one. A scribe would no doubt do the same thing, which he very often did, and his work, though it may have had finish, did not always render faithfully the author's meaning.

Now it is quite evident that a scribe would not consciously introduce a worse reading in place of a better.

But why such introductions at all? They only add to an already knotty problem. It is impossible to tell why such as this was done; the most we can say is that it was done with the purest of motives. However sincere the scribes were, such alterations in the text constitute corruptions, and in course of time, the errors became so

great that "each copyist would not shrink from altering the form of what lay before him for the sake of substituting what he supposed to be a clearer or better representation of the matter."

Yet in spite of all these introductions into the text, "the value of the evidence obtained from Transcriptional Probability is incontestable." It enables us to arrive at some degree of accuracy; but it cannot be employed alone. The number of variations is too great, and they very often conflict. And yet, where there is such confliction, the best thing to do is to follow the most famous of all canons of criticism "Proclivi scriptioni Praestat ardua."

These readings, however varied they may be, are contained in the different documents known to the textual critic, and in considering these, Westcott and Hort enunciated two maxims which have become fundamental in Textual Criticism.

I. "Knowledge of documents should precede final judgment upon readings."[1]

II. "All trustworthy restoration of corrupted texts is founded on the study of their history."[2]

The first maxim enables us to arrive at the approximate date of a M.S. It also enables us to study the text as a whole, and in this way guard against the uncertainty of "Internal Evidence of Readings."

1. N.T. in Greek, Vol.2, p.31
2. N.T. " " " " p.39

The second [illegible] is [illegible] the genealogical evidence [illegible]. It [illegible] to [illegible] [illegible] [illegible]

conjunction with other similar texts, for the discovery of the text of a [illegible] Greek manuscript."[1]

This is precisely the work which Hort undertook to do, and the last decade of his life.

It is interesting to note the qualifications under which both Westcott and Hort undertook their task. Westcott, Hort, and Lightfoot were three college chums who undertook when they left college, the edition of a new translation in English with notes. Westcott was to undertake the Gospel and epistles of John, also Hebrews; Lightfoot, the Pauline epistles; and Hort the Synoptic Gospels.

Immediately Hort realized that the task was to provide a text, and he set about his task of discovering it, thinking that it would take us about two or three years, but in reality, it took him 28. Now, and to be given to the world an epoch making piece of work. Gregory calls him "the author of the best text ever published in the world".

Hort' studies led him to believe that there were four different types of text which he classified in the following manner:

I. Syrian.

II. Western.

III. Alexandrian.

IV. Neutral.

Let us look at these types briefly, and in the above order.

1. N.T. in Orig., Vol.2., p.37.

I. Syriac.

These are all recent, revised. While we are considering the Syriac texts cited, it should be noticed that we have to know that he considered it the original. As a matter of fact, he considered it the latest text and he felt at its following readers.

I. Conflate readings.

A conflate reading is not a alleviation of the readings of one another's text but a combination of two readings into a composite whole.

An illustration of this is seen in Mark xiv, viz:

(a) εὐλογοῦντας [1] ℵ, B. First hand of L.

the Old and Vulgate Syriacs, the Gothic and Bohairic versions.

(b) αἰνοῦντες, D, the old Latin version, Augustine.

(c) αἰνοῦντες καὶ εὐλογοῦντας , A, second hand of C, [illegible] Latin Vulgate, the Peshitto and Harclean Syriacs, the Armenian, and practically the Coptic versions.

Now of the evidence for (b) can be traced earlier than the 4th Century, and it is the text adopted by the Latin Vulgate, but (a) and (c) are considered by the critics old.

1. W.H. in Greek. Vol 2. p.104

[illegible] (D) [illegible]

[illegible] (a) [illegible] [illegible] [illegible]

(a) ὁ υἱὸς τοῦ θεοῦ, b, [illegible]

(e) ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, / and the
gro[illegible], 33, 565 e [illegible]

(z) ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος, 17, and
Cyril in two quotations of the verse [illegible]

(ζ) ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος

and the rest of the [illegible], ℵ² and q, the later
[illegible] European mss., the Peshitto and Harclean Syriac,
the Gothic, etc., also Basil, Chrysostom, and Victorinus
Afer in two quotations made by him.[1]

There is surely a great variety of evidence
in the above, and it is almost bewildering. The fullness
of parallelism is displayed here. Just what was confession
of Peter: Matthew 16, 16: Say it was "Thou art the Christ,
the son of the living God," thus agreeing with (g). If
it be held that the earlier reading is to be
preferred, then (a), (e) (z) claim our attention. On the
other hand, if we apply Hort's Weight of Evidence then (a)
stands the test, and all the others are to be rejected.

1. Souter page 151.

The Authorized Version is correct as to (b), but the Revised Version is correct as to (a).

ii. Another example of [illegible] the Syriac past [illegible] in the Greek text [illegible], is Genesis xxxix. 19 [illegible] the Authorized Version.

The results of a new edition of Greek letters, Inscriptions, Papyri, Glossary of Archaeology, and [illegible], will be recommended in the Preface to the Second Part of the Second Volume of the Corpus Inscriptionum Graecarum.

Work is continued [illegible] to 250 A.D. with the exception of readings published in various periodicals; these will [illegible] and Non-Christian Inscriptions recorded [illegible] Christian Martyr Acts [illegible] Papyri [illegible], and other texts, as found, should [illegible] which will be found [illegible] of the Second Century.

The Non-Christian Greek Inscriptions [illegible] Classical Antiquity, [illegible] there are [illegible] Greek Literature [illegible] Greek Classics in the Public Schools [illegible] Country. "Between the Middle of the Third Century [illegible], at the very earliest, [illegible] Christian Use of the Alphabet of Readings, Symbols of Words, and the Habit of Abbreviation [illegible] Additional Signs [illegible] the Use of Abbreviations [illegible] Documents which [illegible] Christian Writers [illegible] of Text."[1]

1. [illegible] Introduction. Vol. 2. [illegible] III.

[illegible] critical [illegible] to quantitative [illegible] Latin letters [illegible] and trouble-[illegible] budget, reveals [illegible] factors [illegible] Syrian readings.

III. Internal Evidence of [illegible] Readings.

[illegible] internal criteria [illegible] by which to [illegible] these [illegible], harmonistic and [illegible] readings. Most [illegible] seems to [illegible] a detailed study of [illegible] of Syriac reading. Clearly what was [illegible] in Syriac [illegible] [illegible] [illegible]

[illegible] "[illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [

Authorized Version and Revised Version.

Matthew 27:24 "Blood of this righteous man. Beware, Heaven, earth, and underworld, tremble at the sight of this deed; it is the murder of a God. But it is in all the tragedy.

It is also in the A.V. translation as "Just person;" and in the R. V. translated " righteous man."

Matthew 26:20
μετὰ τῶν δώδεκα μαθητῶν.
"With the twelve disciples."

This is omitted by D.a.b.c., but is found in ℵ. A. L. 33. It is omitted by Sahidic, Armenian, Gothic. The word μαθητῶν is not found translated in the A.V. but is translated "Disciple" in the R.V. Why was it inserted in the A.V.? Probably because of the splendid testimony of the Didache. ℵ² A.D. 80.

The Mystic text does not rest in the surface of a reading; it has a deeper significance; it was never performed deliberately by editors, and was never by modern. Their purpose was generally sincere; they desired to remove all disturbing blocks in the way of the ordinary reader, and to obtain a text as lucid and complete as possible.

Modern Textual Criticism in placing the ℵ text so high, has discredited the traditional text which was based on the A.V. Burgon and Miller of the Canterbury

traditional faith. The very words [illegible] the religious. "I. that the universal acceptance of it [illegible] the Church [illegible] the authentic [illegible] of it [illegible], since the Church must have been divinely guided in the decision of the sacred word of God. II. that, apart from [illegible], it can be known to be not false and irrational, better than at all, rather than, call the "Mosaic law book."[1]

It is not at the conservative school, but [illegible] the beginning of the 20th century should be used against the acceptance of a text which has been rejected as the result of scholarship, which was attainable in the days of Stephanus.

"Nor can, surely, it ever [illegible] the wisdom has permitted [illegible] tradition of the sacred text through the Greek, or the Latin versions, [illegible] always to [illegible] the difficulties and [illegible] endangered."

II. Western text or $\mathcal{S}$ text.

"The earliest reading which can be fixed chronologically [illegible] the New Test. [illegible] underlies [illegible] type of text, [illegible] later every [illegible] directly or indirectly [illegible] it.

1. "Revised Version of the [illegible]" p.370.

Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα

ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός"

ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα."

$\chi, \Delta, \psi,$

IV Appendix.

calls this the [illegible], "No one has been doctoring it; no one has set about changing it."[1]

Before we leave Hort we must ascertain his system of notation, for without it, it would not be possible to read his text intelligently.

Three kinds of readings are considered I. Alternative Readings; II Suspected Readings; III. Rejected Readings.

I. Alternative Readings.

When two or more alternative readings are considered, the primary place in the text is given to that reading which seems to be the more probable, and in cases of equal probability, the better attested. The other readings

1. Gregory "Canon and Text of the N.T." p.485.

are considered to be secondary, and may be of three kinds, differing from the primary readings by Omission, by Addition, or by substitution.

A secondary reading of the first order, namely that of Omission is marked by simple brackets [ ] in the text. e.g. Matthew VII:24. τοὺς λόγους τούτους the primary reading, τοὺς λόγους without τούτους the secondary reading. When we look at the text we notice that the brackets are around the word [τούτους] and know that it is a secondary reading.

A secondary reading of the second order, namely that of Addition is marked by the symbol T in the text. Thus in Matt. XXIII:38 ὁ οἶκος ὑμῶν without ἔρημος is the primary reading, ὁ οἶκος ὑμῶν ἔρημος the secondary reading.

If we consult the text again we shall find the symbol T after the word ὑμῶν T and the word ἔρημος at the foot of the page, signifying that it is an addition, and therefore a secondary reading.

A secondary reading of the third order, namely, that of substitution is printed at the foot of the page without any accompanying mark, the words of the primary reading being included within the marks ⌜ ⌝ in the text.

If we look up Matt. XVI:20 we shall find that ἐπετίμησεν is the primary reading, and διεστείλατο the secondary reading. Thus we find the above notation

around the first word, but the second word is at the foot of the page.

If there should be two or more secondary readings, they are put at the foot of the page with the letter between them. Page 32 of Hort's text illustrates this.

II. Suspected Readings.

If the text should contain some primitive error, the marks † † are put at the foot of the page, and the extreme limits of the words suspected to contain an error of transcription being indicated by the marks

Page 353 of the text illustrates this exceedingly well. Rom. 11:32.

But if there should be no second reading associated with the text, it is marked by placed dots between the symbols. Look up page 489 text.

Where either of two suspected extant readings might have been printed in the text, one of them is placed between the symbols. Look up page 480.

III. Rejected Readings.

These are inserted within double brackets ⟦ ⟧ There are some noteworthy passages included in this list. Matthew 27:49, which, as we have seen, is a harmonistic corruption.

Mark XVI: 9 to ∞. The last chapter of Mark ends with

ἐφοβοῦντο γάρ "for they were afraid."

Hort rejects the rest of the chapter completely. It is found in W. But it is wanting in the Vulgate and many other ancient copies. Griesbach, Souter, Mills, Scholtz include it in their texts but all mark it of very doubtful origin. Tischendorf rejected the whole clause. Such a passage represents to us an honest attempt to complete the Gospel.

That the Gospel originally concluded with ἐφοβούντο γάρ we cannot for a moment believe; nor can we believe that the present ending is the work of the author of the Gospel. Probably the end of the original work was in some way destroyed, and in its present condition it represents a very early attempt to give it a finished appearance. The very famous rejected reading is John VII:53--VIII:11. This is the reading containing the story of the woman taken in adultery. It is not found in ℵ A.B.C.L.W. 33, and other M.S.S. of very great authority. It is lacking in the Vulgate, and is not cited by Origen, Chrysostom, and other ancient ecclesiastical writers. It is found in D. It is rejected by Hort, but it is included in the texts of Souter, Griesbach, Mills, and Scholtz, but is marked of very doubtful origin by them all.

Hort, in his Introduction says of this passage "No interpolation is more clearly Western. Not only is it passed over in silence in every Greek commentary of which we have any knowledge, down to that of Theophylact inclusive

(Cent. XI-XII) but with the exception of a reference in the apostolic constitutions and a statement by an obscure Nicon, that it was expunged by the Armenians, not the slightest allusion to it has yet been discovered in the whole of Greek theology before the twelfth Century"[1]. With the exception of the Western Codex Bezae, the earliest M.S. containing this passage is the 8th Century. The short section on the man working on the Sabbath day belongs in the same class of rejected readings as the "pericope adultarae." It is found only in the Codex Bezae, and Hort thinks that it probably comes from the same source as the former reading.

It will be readily seen that the theory of Hort results in the rejection of a vast number of authorities, and a complete reliance on a few uncials. The result was that when the Revisers came together to do their work of revision in 1870 Hort's opinions exerted a great influence over them, since he was on the revision committee, and the outcome was the rejection of the α type of text, and the greatest respect shown for the evidence of $\aleph$ and β, especially the latter.

Hort stressed the Uncials, and laid much less weight on the cursives.

1. N.T. in Greek, Vol. 2, p.299

Tregelles, an obscure English Nonconformist minister had cleared the way for Hort, and in so doing, had created discussion as to the purity of the text of the Textus Receptus.

The more he studied the matter, the more he felt that the Textus Receptus should be discarded for a better text. In this, he was bitterly opposed by Burgon, whose stand was that the Medieval witnesses should be recognized. They looked upon the cursives as the true text; there were so many because they were so good.

This was Von Soden's viewpoint also.

Now it will be necessary to go into Von Soden's theory at some length, since he is the most important critic who has carried on work in this field since Westcott and Hort.

Von Soden felt that the time had come for us to listen to what the Cursives had to say to us; this would mean listening to the Medieval witnesses, precisely the viewpoint of Burgon and others.

It is not possible for me to do justice to his work, because of lack of material, but Souter has a brief resume of his work, so I am relying on him for my information.

Von Soden gathers his data together under three headings:

I. The notation and enumeration of M.S.S.

II. The classification of M.S.S. into groups, according to their textual characteristics.

III. The reconstruction of the history of the text.

I. He begins by saying that the M.S.S. of the earliest period never contained the whole New Testament. From his exhaustive studies he concluded that the N.T. was contained in 4 volumes: I. The four-fold gospel, II. Acts and Catholic Epistles, III Paul, IV. Apocalypse. According to him the old notation dealing with each of these volumes treated them as a separate entity, and if a M.S. should be found which contained more than one of these four sections, it would be given a different number in the list of M.S.S. Now we know that as early as the 18th Century (Westein 1751-2) capital letters were used for uncials, and numbers for cursives. In this way Codex Alexandrinus was called A, and the Basle M.S. 1, not because they were superior to other M.S.S. but because they were first discovered.

Now Von Soden completely ignores this system; it is too artificial for him, he does not approve of the distinction between the Uncial and the cursive. So he renumbers all the M.S.S. according to a system, of his own,

and in this way tries to show the contents and date of the M.S. concerned.

For example, suppose a M.S. contained the whole N.T. it would be known by the symbol δ from διαθήκη (testament). This would precede the new number ascribed to the M.S.

If only the 4 gospels were contained in the M.S. then he would use the symbol ε from εὐαγγέλιον (gospel.) e.g. W is called ε014 . In the case of the Acts and Catholic epistles it would be π from πράξεις (an act) and lastly, in the case of Paul, it would be α from ἀπόστολος meaning a disciple or an apostle.

The number attached to a M.S. usually contains in it one figure which suggests the century to which it belongs. For example, W is called ε01(4) the 4 meaning that it belongs to the 4th Century.

The δ and α M.S.S. are numbered 1 to 49, which means from the 1st to the 9th Century; the 10th Century are marked 50 to 99. For the following centuries numbers of 3 ciphers are used; for example, 191 means a M.S. of the 11th century; 221 means a M.S. of the 12th Century; 321 means a M.S. of the 13th Century, and so on.

Souter thinks that this system is very cumbrous, and would discourage its use, but it is essential to know it in order to understand Von Soden's text.

II. The Classification of M.S.S.

The Gospel MSS are grouped according to their general textual character. He uses the form of the "Pericope Adulterae," which he calls μ from Greek μοιχαλίς (adulteress), and the chapter divisions as criteria.

The groups are three in number, and are called in their order K. H. I. The first, known as K is from the Greek word κοινή meaning common. This group is further divided into 5 groups, of which K^1 is the oldest and best form.

K^1 does not contain the μ incident. von Soden thinks that K was used by Chrysostom; it was produced at Antioch by Lucian.

I presume that this text would correspond to Hort's Pre-Syrian text.

The second group is called H from Ἡσυχίος meaning quiet or peaceful. Von Soden thinks that this text is to be found in 11 M.S.S. Among them he includes β, ℵ, C. 33. He does not think that there is any connection between these MSS but he does think that β, ℵ were both producedin Egypt, and have common origin. For this reason he places β before ℵ, because he thinks that it is the purer text,

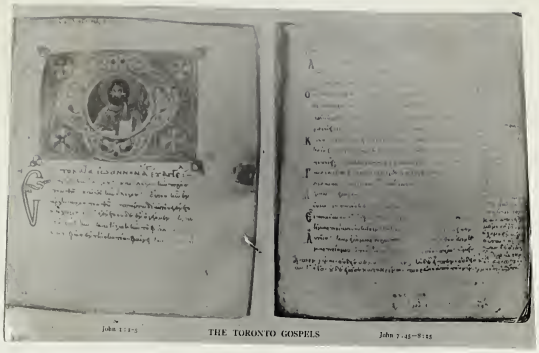


Illustration No. 14.

Print illustrating a 15th Century M.S. It is known as "the Toronto Gospels". The unique thing about this M.S. is that the "Pericope adulterae" incident is written around the margin.

and has not been corrupted the way ℵ has.

Just at this point he breaks with Hort. The H text for him corresponds to Hort's Western and Neutral, and he considers it unquestionably Egyptian.

The I text is so called because of the Greek word Ἱεροσόλυμα meaning ~~sacrilege~~. JERUSALEM

This corresponds to Hort's Western text, and for Von Soden as for Hort, it is nowhere pure. It is best contained in D, and not to be trusted because of its many corruptions.

Having then these three types of text, he considers that they are three recensions of the one original. He thinks that the text used by Origen was earlier than any of these recensions. Those citations and versions which appear to be older than these recensions, he attributes to the influence of Tatian's Diatessaron.

Von Soden applies the same rules to the Acts and the epistles of Paul. For him, the H text is the best, since it stands much nearer to the original than do the others.

Much material has been collected by this writer, and it fills two large volumes. Gregory says that Von Soden's prospectus "showed that he either had not read or had not appreciated what Tischendorf and Hort had written about their texts."[1]

Concerning the "pericope" passage, it has only a frail connection with the text of the N.T., and cannot in any way

1. Gregory "Canon & Text of the N.T." p.465

offer a standard for the history of the text proper. Von Soden's text eventually appeared, but it was so full of mistakes that it brought much adverse criticism to bear upon it. So discouraged was its author that it is believed in some quarters that it caused his death. The text in the opinion of Professor Jackson will never become popular.

Souter has a text which forms the text of the Revised Version.

Before bringing this paper to a close, it would be well to trace briefly the history of the Bible in the English language.[1]

The N.T. in English has had a very interesting and varied history. This history begins away back in the 8th Century when the Venerable Bede translated from the Latin into the vernacular, chapters 1--VI[9] of John.

The 9th and 10th centuries saw the translation of interlinear glosses on the Psalms. Of these, there are some 12 M.S.S. extant, the oldest and most important being the Vespasian Psalter which was written in Mercia in the first half of the 9th century.

Next in importance are the Lindisfarne gospels, belonging to the 10th Century.

We come to the Gospels proper when there was published a little later than the 10th Century what is known as the Rush-

1. See article on "Bible" in Encyclopedia Brit., 11th edition.

worth version.

The 12th Century saw the translation of the Gospels into the Kentish dialect of the period. But the real work of a complete translation into current English was begun by Wycliffe in the 14th Century.

This version was looked upon with suspicion by the orthodox church, but it was work that was well worth while, because it led to the translation of 1611.

This edition gave to us "the earliest complete renderings that we possess of the Holy Scriptures into English."

With the invention of printing in the 15th Century, great impetus was given to the translating of the Scriptures. The first in England to take advantage of this new discovery was William Tyndale (1526) "to whom" as Dr. Westcott says "It has been allowed more than to any other man to give its characteristic shape to the English bible."

Miles Coverdale, an Augustinian Friar, was the next to undertake a translation; this was in 1535.

Both these publications met with a ready sale, which showed to the London booksellers that there was much money to be made by increasing the output. Thus in 1537 the Matthew's Bible was published, the work of preparation being done at the suggestion of two London publishers. The Great Bible was published in 1539.

Prior to this, all translations had been undertaken

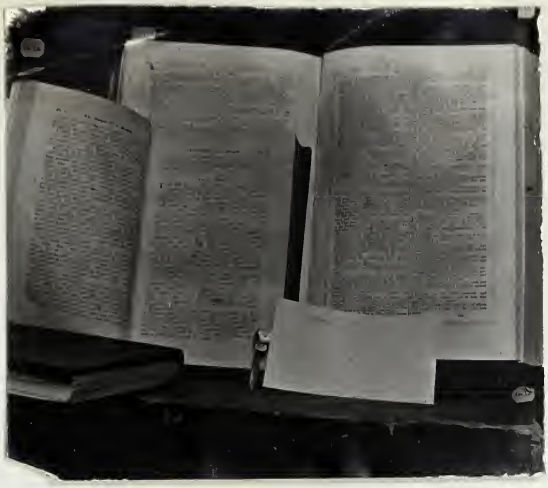


Illustration No. 15.

Print illustrating William Tyndale's English edition of 1526. It is open at the 6th Chapter of Matthew. Alongside of it is a Douay Testament open at the same chapter. The passage in question is the Lord's Prayer.

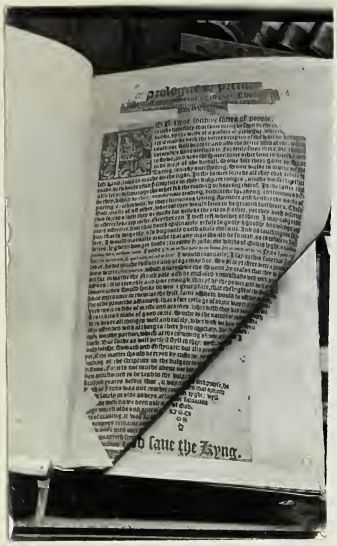
by private persons, but now there is one published by royal authority, and based on Matthew's Bible. It was an entirely new revision.

In 1560 there appeared the Genevan or Breeches Bible, so called because of the way in which Gen. 111[7] was translated "They sewed fig leaves together and made themselves breeches."

Soon after the accession of Queen Elizabeth an attempt was made to improve the authorized Great Bible of 1539. This was done in order to counteract the influence of the Breeches Bible which was Calvinistic in its tendency, and did not meet with the approval of the English bishops of the new Protestant faith. Such agitation on the part of the bishops led to the publishing of the Bishop's Bible in 1568.

The Great Reformation had created the impetus for this work of translation and revision; it culminated in the authorised version of 1611.

The Roman Catholic Church viewed with alarm the work of revision in the Protestant Church, so they undertook to translate their Latin Vulgate into the vernacular. This was undertaken in due course, and the express purpose of the undertaking is revealed in the preface of the Rheims version "For the speedy abolishing of a number of false and more impious translations put forth by sundry sects, and for the better preservation of reclaime of many good soules endangered thereby." The translation was carried out purely to counteract the popularity of the various versions which were procurable



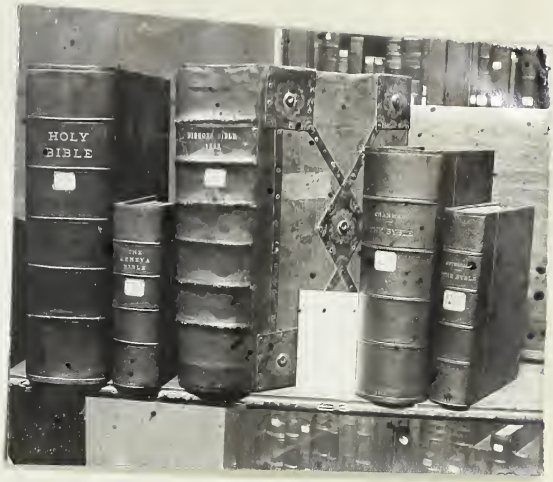


Illustration No. 16

Illustration No. 17

No. 16 illustrates the introduction to the Bible, dedicated by Archbishop Thomas Cranmer. Notice that it is to the King. "God save the King."

No. 17 illustrates some of the English Bibles published at different times.

Their size can be judged when it is known that the card standing in front of them is 3" x 5".

Notice the iron binding on the "Bishop's Bible."

X The NT was published in 1582, and the OT 1610, but they were not combined until 1635.

and readable by those in a position to buy, and who could read.

X The Douay Bible with which the Rheims version was incorporated was not published until 1635, and was issued in order to counteract the influence of the A.V. published in 1611.

According to my authority[1] the work was rapidly undertaken, and in some places is quite unintelligible apart from the direct reference of the Latin original.

Below are three passages taken from the New Testament of both the Douay and Revised and compared side by side.

R.V. Mark 1; 4.	Douay Mark 1:4.
John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.	John was in the desert baptizing and preaching the baptism of <u>penance</u> unto remission of sins.
1 Cor. 5:7.	**1 Cor. 5:7**
Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrified, even Christ.	Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ our <u>pasch</u>, is sacrified.
1 Peter 2:2	**1 Peter 2:2**
As new born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.	As new born babes desire the <u>rational</u> milk without guile, that thereby you may grow unto salvation.

1. Encycl. Brit. Article on "Bible."

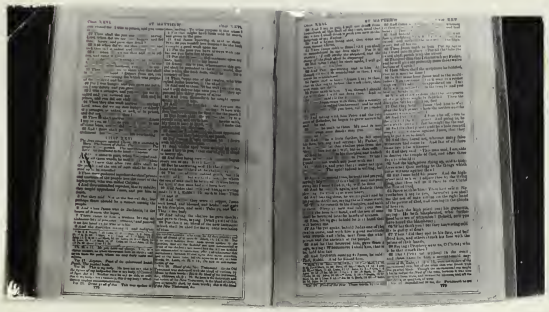


Illustration No.18

Print illustrating the Douay N.T. It is open at Matthew 26, and the way verse 27 is printed, is meant to mean that for the Laity, the sacrament is to be in "one kind" only. The passage reads "Drink ye all of this," evidently meaning that the disciples were to drink it all. But both the A.V. and R.V. read "Drink ye all of it" meaning that all were to participate in both kinds, i.e. that it was for both clergy and laity.

The Authorised Version.

A revision of the Bishop's Bible began in 1604 and was finished in 1611. It arose incidentally out of a Conference between the High Church and Low Church parties, convened by James I at Hampton Court Palace in January 1604, and originally proposed by Dr. Reynolds.

No real opposition being offered to the suggestion, the King "wished that some special pains should be taken in that behalf for one uniform translation--professing that he could never yet see a Bible well translated in English--and this to be done by the best learned in both the universities; after them to be reviewed by the bishops and the chief learned of the church; from them to be presented to the Privy Council; and lastly, to be ratified by his royal authority; and so this whole Church to be bound unto it, and none other." (Encycl. Brit. on "Bible" v.3, page 902.)

47 scholars worked on this translation, and when they came to settle down to their task, they were guidéd by 15 rules which had been previously drawn up for their use and benefit. Chief among these rules were the following:

I. The Bishop's Bible to be followed and as little altered as the truth of the original will permit.

II. "When a word hath divers significations, that to be kept which hath been most commonly used by the most of the

ancient fathers, being agreeable to the propriety of the place and the analogy of the faith."

III. "No marginal notes at all to be fixed, but only for the explanation of the Hebrew or Greek words which cannot without some circumlocution so briefly and fitly be expressed in the text."

IV. The division of the chapters to be altered neither not at all or as little as possible, if necessity so require.

V. The old ecclesiastical words to be kept, for example, the word Church not to be translated Congregation.[1]

It is impossible to ascertain how closely these rules were adhered to, but Dr. Miles Smith writing in the Preface of the 1612 edition has this to say "having and using as great helpes as were needfull, and fearing no reproch for slownesse, nor coueting praise for expedition wee have at the length, through the good hand of the Lord upon us, brought the worke to that passe that you see."

The actual work of revision took two and three quarter years to complete, and it was finally published in 1611 with the following title page

"The Holy Bible conteyning the Old Testament and the New Translations diligently compared and revised by his majesties speciall commandement.

Appointed to be read in Churches."

It is interesting to ask at whose command was the trans-

1. These rules are not given in their original order, but in order as they occur to me. See Encycl. Brit.

Illustration No. 19

Print illustrating the 2nd printing of the King James 1611 version. Notice that it contains the Apocrypha.

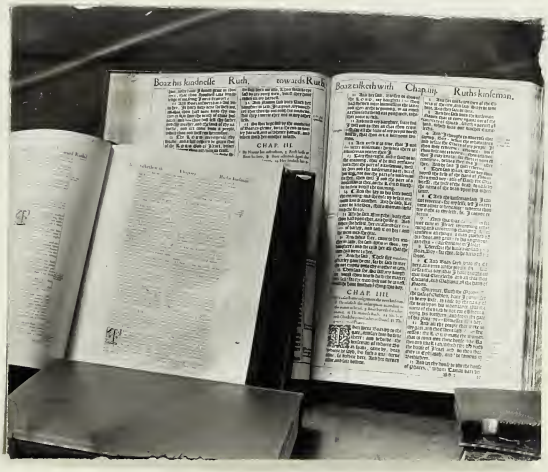


Illustration No. 20.

This print illustrates two editions of the 1611 version. The passage is from the book of Ruth. Ch.3:15, in one reads "And she went into the city" (so also the A.V, the Vulgate, and the Syriac.) The other reads "And he went into the city." (So also the R.V.)

lation of the Bible "appointed to be read in Churches," because Albert S. Cook writing in the Cambridge History of English Literature, says "Notwithstanding the current use of the term (authorised version) the Jacobean revision was never publicly authorised by parliament or convocation, privy Council or King. The acceptance which it has enjoyed has been won chiefly on its merits."[1]

But we appreciate the effort made upon this occasion, despite the fact that the revision was never authorised, and we know that the translation then made, has since become the great Bible of the English speaking world.

The Revised Version.

Since 1611 many attempts at amending the version of the so-called authorised version have been made, but all proved failures, until the year 1870, when the Convocation of Canterbury appointed a committee to consider the subject of revision. The report of this Committee, was adopted, to the effect "that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong." This was done, and at the same time negotiations were opened with the leading scholars of Protestantism in

1. Cambridge History of English Literature. Vol.4.

the United States, so that similar work should be carried on in that country.

In this way the work of revision became wider in its scope, and became a work for the whole of the English-speaking Christian world. The Roman Catholic Church refused to take part in the undertaking.

The revisers' first task was to reconstruct the Greek text; in this difficult task they were helped considerably by the united work of Westcott and Hort.

These scholarly men had studied the great Uncials which the men responsible for the A.V. did not happen to have, because they had not been brought to light at that time, although they were in existence.

The intensive study of such rare and valuable M.S.S. made it not only possible, but desirable that a new version should be made. This was eventually accomplished, and while it does not alter the reading of the A.V. to any considerable extent, we can believe that it renders more accurately the oldest extant texts. Perhaps its very literal translation has rendered it unpopular.

The revision was eventually published in 1881, and was received without much enthusiasm. The N.T. received most attention, because of the many small changes which had been made in certain proof texts held by partisans. The work

seemed to be too thorough for the majority of religious people; Conservatives in thought were shocked at the many radical changes which had been made in the work. The revision, even yet, is very unpopular in certain quarters, although it is generally conceded to be an accurate rendering of the revised text into English.

It has definitely displaced the older version in the cathedral of Canterbury, and Westminster Abbey.

Some differences between the Authorised and Revised Versions.

Acts 8; 36--38

A.V.	R.V.
And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized.	And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized?
And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the son of God.	And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch, and he baptized him.
And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him.	

The Revised Version omits verse 37,

1st John 5 6-7

A.V.	R.V.
This is he that came by	This is he that came by

water and blood,
even Jesus Christ;
not by water only,
but by water and
blood.
And it is the
Spirit that beareth
witness, because the
Spirit is truth.
For there are three
that bear record in
heaven, the Father,
the Word, and the Holy
Ghost: and these three
are one.

water and blood, even
Jesus Christ; not with
the water only, but with
the water and with the
blood.
And it is the Spirit
that beareth witness, be-
cause the Spirit is the
truth.
For there are three
who bear witness, the
Spirit, and the water,
and the blood: and the
three agree in one.

The Revised Version fails to mention the three heavenly witnesses.

Since the publishing of the R.V. in 1881, many other translations have appeared. Dr. Weymouth published in 1902 his "New Testament in Modern Speech," which is supposed to be "an idiomatic translation into everyday English from the text of the Resultant Greek Testament."

In undertaking this work he called it "a bona-fide translation made directly from the Greek, and is in no sense a revision."[1]

He endeavours to avoid the mistake that the Revisers made, that of being too literal.

Each book in the N.T. is prefaced by an account of the date and authorship;also a brief insight into current history and conditions.

It is impossible at this time to deal at length with

1. Preface "N.T. in Modern Speech."

this translation, but in looking at some of the passages which have been considered earlier in this paper, I find that Dr. Weymouth omits the "three heavenly witnesses" in John 5:7; he also omits verse 37 from Acts 8, and while he includes John 7:53--8:11, he marks it doubtful.

"The Modern Reader's Bible" is another English edition of the N.T. and also the O.T. "The text of the Modern Reader's Bible is a specially constructed one. It is based upon the English R.V. with choice between the readings of the text and margin and such slight changes of wording as are involved in the adaptation to modern literary structure."[1]

The book is arranged in the following manner:

1. Bible History. O.T.--Genesis to Esther.
2. Books of the Prophets: Isaiah to Malachi.
3. Bible Poetry: Psalms, Lamentations, Song of Songs.
4. Bible Philosophy: Proverbs, Ecclesiasticus, Ecclesiastes, Wisdom of Solomon, Job.
5. Bible History, N.T.: Luke, Acts, Epistles of Paul, to which are subjoined the other epistles of the N.T.
6. N.T. Literature: Matthew, Mark, John, Revelation.

It will be noticed that in the above arrangement, several books of the Apocrypha are included.

There is another English version called "The N.T.

1. Preface "The Modern Reader's Bible."

of our Lord Jesus Christ", the work of Dr. Thomas M. Lindsay.

There are no divisions into chapters and verses. The text is the King James version, "arranged in the order in which its parts came to those in the first Century who believed in our Lord."

The "Twentieth Century N.T." is a translation into modern English made from the original Greek (W.H. text).

There is a N.T. which is becoming very popular these days; it is known as the "Moffat" translation, and was been translated from von Soden's text, but how true it is to the text cannot be ascertained by the writer, because a von Soden text is unprocurable at present.

Our brief study of this important subject of Textual Criticism has come to a close. We have seen enough to realise that it is truly a great field for research work.

Now what has the future in store for us. When we think of what might yet be done in the field of textual criticism! It will be quite a long time before any great advance will be made upon the theory of Westcott and Hort. So thorough has been their work, that it has left very little room for extensive work to be carried on in such a wide field. Possibly the future will see more intensive work being done on M.S.S. which are accessible; which we hope will help to arrive at a greater purity of the text.

But then, we do not know. This age is one of discovery, and now that the war is over, much more archaeological

work will be carried on in the near east, which may result in the unearthing of material that will throw new light on a subject which is far from complete in detail. Even some of the old monasteries may yet present to the world M.S.S. more interesting and precious than ℵ and B .
If such should be the case, then it might create new problems, but we are hopeful and optimistic. The research work of the past has all combined to make the Word of God infinitely more precious to us, and if the future should see further developments along research lines, then we shall but live to enjoy the fruits of the labours of those who do but work in order to make the unique story of Jesus infinitely more real to us.

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